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November 1960

Is the American Way
the Only Way?

Bigotry in the
Presidential Campaign

The Secret of
Tranquility of Soul

Communion
with the Dead



THE Liguorian

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*Devoted to the
Unchangeable Principles
of Truth, Justice,
Democracy and Religion,
and to All That
Brings Happiness to
Human Beings*
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THE LIGUORIAN

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Life is often called a warfare. But many battles that people fight are futile, frustrating and unnecessary. One great secret of peace of soul is to know when to fight and when not to fight.

The Secret of Tranquility of Soul

DONALD F. MILLER, C.S.S.R.

THE most valuable possession of any human being is not wealth or family or social prominence—not even health. Greater in value than all these things is peace or tranquility of soul. This money cannot buy; health cannot assure; one's friends or family cannot give one or gain for one or force upon one. This each human being must win for himself and by himself, with the aid of the grace of God alone.

Many books have been written on this subject, and this little study will not be an attempt to summarize them all. Its sole purpose will be to concentrate the attention of those who read it on one major obstacle to peace of soul. That obstacle is some form of conflict that is fruitlessly and constantly going on inside one's soul. People become tense and restless and unhappy when they allow themselves to be pulled in two opposite directions at the same time.

This topic of the conflicts that unreasonably disturb individuals is subject to two extreme types of treatment. The first is that of oversimplification, which usually is of little help to tense people. The second extreme is that of making the problem seem so complex that the one suffering from tension may become inclined to despair of ever finding a cure.

A middle course between the extremes requires that two kinds of conflicts in human nature be sharply distinguished and described. They are I. The unavoidable conflicts of everyday living. II. The unnecessary and futile conflicts into which people thrust themselves.

I. The Unavoidable Conflicts

ST. PAUL gives classic and inspired expression to the nature of the unavoidable conflicts that are a part of the daily life of every human being. He says (Romans, 7:22-

23): "I am delighted with the law of God according to the inward man. But I see another law in my members, fighting against the law of my mind and captivating me in the law of sin that is in my members."

Although it is couched in the first person, St. Paul's was no isolated or exceptional human experience. Every person in the world can truthfully make St. Paul's words his own. He finds himself on the one hand attracted to the law of God; on the other hand he finds a part of his nature powerfully attracted at times to things that are contrary to the law of God.

To say that everybody must face the battles or conflicts that these two contradictory kinds of attraction give rise to is merely to say that everybody must at times face temptation.

St. John the Evangelist sums up all the sources of temptation, and therefore of unavoidable interior conflict in the life of man in these three: the concupiscence of the eyes, the concupiscence of the flesh, and the pride of life. (1 John, 2:16) These can be broken down into the more specific sources of temptation and causes of conflict called the seven capital sins. The concupiscence of the eyes appears in covetousness and envy; the concupiscence of the flesh in lust, gluttony and sloth; the pride of life in the capital vices of pride and anger.

Peace of soul is never to be attained, as some shoddy psychiatrists tell their deluded patients, by an effort to smother one's sense of guilt concerning the real evils thus out-

lined. The unavoidable conflicts fomented by one's tendencies toward these evils must be won under the influence of these three convictions:

1) I cannot possibly escape from finding my lower nature, weakened as it is by the original sin of my human family, leaning strongly at times toward lust, or greed, or independence from lawful authority, or anger, or sloth. Even while my lower nature is attracted to these satisfactions, my higher nature must recognize them as evil and prompt my will to oppose them. The conflict between higher and lower nature will never on earth come to a complete end.

2) My higher nature, that is, my mind and will, have been endowed with all that is needed for winning every battle against the inclinations and desires of my lower nature that are contrary to the will of God.

St. Paul himself, after describing the inner battle between his higher and lower nature, adds this question and answer: "Unhappy man that I am, who shall deliver me from the body of this death? The grace of God by Christ Jesus our Lord." (Romans, 7:24-25)

St. Paul is really asking, who shall deliver me from this conflict, who shall help the higher forces within me, the forces of life, to win the battle over the lower forces, the forces of death? His answer is that the all-powerful grace of God, won for all human beings by the sufferings of Jesus Christ, can always make victory of the higher forces possible and even easy.

The grace of God requires, however, that men and women dispose themselves to receive it. They do so by building up strong, constant motives in their minds and wills for resisting the wrong desires of the lower nature; by using the channels (prayer and the sacraments) through which Christ has chosen to transmit His graces; by avoiding persons, places and things that unnecessarily but powerfully evoke the appetites of the lower nature.

3) Even when I have lost a battle to the forces of my lower nature I can repair the loss and bring my higher nature back into dominance by making a good confession and receiving the forgiveness of God.

With these three convictions, practically carried out in action, one can have peace even in the midst of the warfare within his human nature. Indeed, the stronger the habit grows of subjecting all the appetites of the lower nature to the judgment and domination of the mind and will, the greater one's peace will be.

II. Unnecessary Conflicts

THE inescapable conflicts described above should be enough for any man or woman, without their getting into battles that are unnecessary and futile. It is a sad fact made known by experience, however, that many people make themselves miserable by getting into battles that they could easily avoid, and battles that they can never win.

All such unnecessary conflicts arise from a failure to grasp or live up to the three convictions set down above.

The tense, restless, unhappy person is always one who is driven in two directions at the same time, while instinctively, at least half-consciously, he is aware that there is only one direction in which he should go. He knows he should go the way of common sense, reason, faith, moral and spiritual principles. But he permits his pride, his passions, his bodily appetites to go their way, and thus finds a raging conflict going on in his own soul.

It boils down to this, that the restless person is striving and fighting for something he cannot attain, for something he should not be seeking because the very seeking is contrary to some virtue, and for something the very quest of which keeps him in a constant state of disturbance.

The word "fighting" in this connexion can mean many things. It can mean merely refusing to accept a situation that cannot be changed; it can mean constantly thinking and talking about that unchangeable situation; it can mean wallowing in self-pity because of the situation that one is fighting; it can mean open rebellion, by means of sin, against something that is clearly the will of God. The fight is always twofold: a person is fighting, in the sense just described, an objective situation, and at the same time his intelligence keeps telling him that the fight is a foolish or futile or sinful one and thus is in conflict with the lower nature that carries on the fight.

Some examples will make this clear and afford an examination of

conscience for many who are looking vainly for peace. We address ourselves, through these examples, to such persons.

1. *You are fighting against God, or against God's manifest will.*

You cannot escape God's will except in the sense that you can defy it and disobey it by sin. But God's will always upholds you, enfolds you, does what it pleases with you. You escape it by sin only to return to it for judgment.

All unnecessary conflicts in the lives of human beings are in some sense based on refusal to accept God's manifest will. Every habitual sinner is caught up in such a conflict. The irreligious man, who refuses to pray, who scoffs at religious people, who rants against churches, is a victim of this kind of conflict. The unhappy wife and mother, who hates her job, who bemoans the fact that she ever married, who seeks escape from the burdens that God wills her to carry, is another victim. All the following examples participate in the nature of this one, in that they represent man's rebellion against God's will.

2. *You are fighting some deficiency in your nature or temperament or personality.*

You would like to be popular, but you are not. You would like to be a successful and prosperous business man, but you lack the education, ability, opportunity to be such. You would like to do heroic and magnificent things for God or your fellow

man, but your lot remains lonely and obscure.

Disgust with what you are, according to God's plan, in contrast to what you would like to be, fills your thoughts, ruins your prayers, makes you gloomy and melancholy and a trial to others.

3. *You are fighting against the inequalities you see between others and yourself.*

To crusade against injustice and inequalities among men that can in some measure be rectified is a virtue. But one who rants and raves against the inequalities among men, not because he is concerned about justice, but chiefly because he sees himself less favored than others, will never be at peace.

This is the essence of envy, to be constantly grieving over the fact that others have better positions, more money, greater success, than you have. Envy curdles every joy that a human being may experience.

4. *You are fighting against the imperfections and oddities you see in those around you, even though you cannot change them.*

Here again there is room for reasonable action. Parents can help to mold the characters of their children; friends can help friends overcome some of their faults.

The futile, frustrating battle that many people wage is against that which is unchangeable in those around them. Many marriages are unhappy because one of the partners wants desperately to change the

character and personality of the other, a job that simply cannot be done.

The same frustrating battle against the imperfections of others is the source of the unhappiness of all who gossip a great deal, whose conversation is filled with criticism and condemnation of others. The world would be a much happier place if such persons would set about changing what they can change, namely, their own shortcomings and faults.

5. You are fighting against your own misfortunes and trials.

This battle is based on the false conviction that you should not have to suffer, or at least that you should not have to suffer the trials that actually are yours.

You fight these trials by refusing to resign yourself to them as a manifestation of God's will; by thinking of them so constantly and dolefully that you become submerged in a sea of self-pity.

Fathers and mothers of large families, single women who are sick and tired of their jobs, even priests and religious who have been given assignments they do not like, can all build up within themselves so much self-pity that their very attitude ruins everything they try to do.

III. Conclusions

THE only effective means through which anyone can avoid engaging in unnecessary, futile, and often fatal conflicts is the Christian virtue of conformity to God's will.

This virtue means two things:

1) In all matters in which we are free, we unhesitatingly conform our

conduct to God's commandments. The lower nature fights against this, as has been seen, but the higher nature of mind and will maintains the upper hand.

2) In all matters that are outside the range of our free will to control or change, we recognize God's will, and surrender to it cheerfully, trustingly, completely. Only thus can we be spared from fighting ill-health, or the faults of others that we cannot change, or any of the trials and misfortunes that God in His providence sees fit to permit an individual to suffer.

LONG CHANCE

Here are the odds:

"Anyone want a pill," a safety instructor asked. No one moved. The pills looked the same, but one was a deadly poison and the other 329 were sugar.

"You'd take the same chance with these pills," he said, "as you would trying to beat a red traffic light. One out of every 330 tries is fatal."

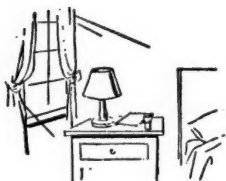
Kevinews

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GOOD WIFE

Happy the husband of a good wife,
twice-lengthened are his days;
A worthy wife brings joy to her
husband,
peaceful and full is his life.
A good wife is a generous gift
bestowed upon him who fears
the LORD;
Be he rich or poor, his heart is
content,
and a smile is ever on his face.

Sirach 26:1-4



Thoughts for the Shut-in

Leonard F. Hyland, C.S.S.R.

Late Autumn

FOR one in the declining years of life there are inevitably certain periods when he is more or less of a shut-in. Old age commonly brings with it a certain feebleness, and besides one is more prone at this time of life to ailments of various kinds.

There are two virtues which are necessary for people in such circumstances, and to work at them may require something like heroism.

The first is the virtue of patience. As a person gets older, this virtue can become increasingly difficult. One is more quickly annoyed and irritated by untoward happenings, and even by ordinary occurrences such as the noise of small children at play. Older people are apt to become set in their ways, and to resent — sometimes fiercely — any change in their daily routine. Besides, there is the feeling of uselessness which represents a special kind of cross. The father and mother who have worked hard during the years to bring up their family now suddenly find their children grown and no longer dependent upon them.

These are expected developments. If they are complicated by the fact that the aged person is confined to bed, perhaps even in a hospital or convalescent home, there is a very special need of

strength and courage to meet the situation with calm cheerfulness. In this area God in His mercy marks the score on effort rather than achievement. He reads the secrets of hearts, and knows how hard His older children are trying, even though they may occasionally fail. The effort to be patient by an aged person is indeed a beautiful thing to see, and pleases the heart of God as well as man.

But with patience there must go genuine trust in God as the source of present strength and the final reward. Here again the practice of virtue may not come easily. The older person often finds it difficult to pray; lack of devotion and distractions beset him constantly. But when the effort is made despite these difficulties, then prayer becomes especially meritorious. In the providence of God, this is no doubt why He permits these difficulties for the old, so that by meeting courageously this final trial, they might insure and increase the heavenly reward which may be very close at hand.

This beautiful phrase found in the *Our Father* should be often in the heart and on the lips of the advanced in years, and especially if they are shut-ins: "Thy will be done on earth as it is in heaven."

Is the American

*If we are surprised or even
slightly shocked at some
religious practices and customs
in other countries, it may
help us to compare our ways and
theirs on the basis of sincere
charity and profound faith.*

Way the

Only Way?

AMERICANS are the greatest people on earth. Everyone admits this except Canadians, Mexicans, Central and South Americans, Europeans, Asians, Africans, Australians and the inhabitants of a few thousand scattered islands. The reason for these minor exceptions is undoubtedly a prejudice born of the fact that these less fortunate peoples were not born Americans.

Fully conscious of American supremacy, many American Catholics have little doubt that they represent unquestionably the cream of Catholicism. They have been shocked to find that in Latin America the churches are usually locked and bolted from midday until mid-afternoon.

JOHN KREUZER, C.S.S.R.

They have been more than slightly disedified to hear people conversing quite freely in the center aisle even while religious ceremonies were going on. They have been amazed at the rank exhibitionism of Catholics kissing the floor in front of our Lady's statue. They have even heard Catholics shout and yell in church, greeting the pope in St. Peter's, Rome, for instance, with as much gusto as an American might display at a ball game. (Imagine anyone becoming as vociferous about heaven as we might about a home run!)

Personally I know all this is true. No mere casual observer, I have

spent a dozen years in a "Catholic" South American country.

I remember the first time I saw a religious procession in Brazil. There was indeed a startling flamboyance about it. Little children could be seen dressed in the garb of the Franciscan Order with their small heads shaved in the fashion of Friar Tuck's tonsure. Grown men walked along carrying large, wooden crosses. One fellow even walked doubled over like a hunchback under a statue of our Lady that was carried on a float supported on the shoulders of four girls who were dressed like the Virgin herself. Despite the constant singing and praying, firecrackers were almost incessantly exploding in the air.

I have seen *Donald Duck* and *Mickey Mouse* in Christmas cribs. I have seen people (with apparent seriousness) fastening red, blue and yellow ribbons around the necks, arms and ankles of statued saints. I have heard a full, brass band playing the national anthem right in front of the Communion railing. Not just dogs and chickens, but even monkeys have I observed scampering unhampered among the pews. I even saw a mother openly nurse her child during the consecration.

What would you think if a priest suddenly got into the pulpit and shouted: "Let's all give a big hand to good St. Anne and a loud *Hip-hip-hurray* for her daughter?" It's done. In Latin America, of course. I know.

I've done it myself.

Are you inclined to raise a supercilious eyebrow at such customs and think that your American brand of

faith is much superior? Let's carry the comparison further and see if on the deeper levels of sincere charity and profound faith such an assumption of superiority is warranted.

Can you imagine someone with whom you may have just the slightest acquaintance walking into your house and saying: "Do you mind if I spend the night here?" There are a host of people I know in Brazil who would allow a total stranger to do just that — and feed him supper as well. How many Americans would pass that test of charity?

I remember spending a night in such a home, having come in as a stranger. The next morning I discovered that some clothing was missing from my baggage. My soiled clothing. Without even asking me, the women of the house had taken it out and washed it in the early hours of the dawn.

Parents not infrequently will not only allow it, but even smile at their tiny tots as they romp and play on the altar steps — even at times tug at the celebrant's alb — as though they were as much at home there as in their own kitchen.

These people will risk the lives of their little babies by putting them in a canoe and paddling for days just to get them baptized.

For ten successive Sundays I have seen dozens of men working until the sweat covered their bodies. They cut down trees, hauled and hewed logs, constructed and even painted a building, which they surmounted with a cross, and called it a chapel. It was

the only way and time the job could be done. In the meantime their women were cooking meals for them over an open fire, and their children did what tasks they could and played under the trees. Was this a second-rate kind of Catholicism?

With torches in their hands I have seen men (businessmen, shopkeepers, firemen, carpenters, clerks, mechanics) walk through the streets of a large South American city, singing hymns, going from door to door humbly begging for flour and soap and sugar and clothing and money for the poor.

I HAVE never heard of one of these people ever being left to die neglected. Always there are neighbors in the house of death — praying, weeping, offering comfort to the bereaved.

Seldom is any effort made to build and maintain a Catholic orphanage, because unattached children are scooped up with avidity and warmly welcomed into families that generally are already overcrowding some miserable hovel.

Is our cold neighborliness and cost-counting charity more or less Catholic than that?

Now singing hymns certainly gives a sweetly artistic touch to our religion. But should it not be done properly, at the right time and at the right place? Nevertheless, as one walks down a South American street, it is not uncommon to hear the voice of some servant girl loudly bringing a love song to a flourishing finish and

then, with scarcely a pause, begin to croon a hymn to the Baby Jesus.

With no thought of the respect due to a priest, these little "Catholic" children will scramble about him as he goes walking down the street and pester him for holy cards, as all the while they smudge his white cassock with their eager, little hands.

Distinctly I remember the time when an old lady came right up to the altar, as I was saying Mass, and presented me with a scrawny looking chicken.

Is our scandal well-taken at these instances of simple affection?

Strange, surely, are these "Catholics" who will keep a separate room in their home to house a daughter who has contracted leprosy, instead of getting rid of such a contagious piece of rotting humanity. Call it love, if you will, but what kind of love is it that will permit these parents to allow their daughters (often as fair and beautiful as a Nordic sunrise) to marry men as black as burnished ebony? Or shall we rather say that American shock at such things shows Americans to be less genuinely Christian?

Somewhat typical of this foreign Catholicism is the case of the two little lads who canoed out to a deserted island in the middle of the Amazon river in order to dig turtle eggs out of the sand. A "spring snake" struck the larger one, and in about an hour's time he was dead. The smaller one, unable to manage the canoe alone, merely squatted beside his dying companion and did

nothing except repeat over and over again the act of contrition.

Such is their simple, rustic faith that at times I was compelled to dig deep into tomes written by the masters of the spiritual life to determine the right way of directing souls who had attained the height of spirituality called the *Unitive Way*.

Strangely inconsiderate was the fellow who was bloated up with dropsy and dying. It took three hours of paddling by canoe to reach his hut. Although I heard his confession and anointed him with the holy oils, he still insisted on receiving Holy Communion. I explained to him that we were over three days travel (by motor boat) from the nearest church. But since I celebrated Mass on our motor boat each day, I agreed to return the following morning and give him Viaticum. That meant three hours of paddling back to the boat. Another three hours of it to get back through the swampy jungle to bring him Holy Communion the next morning. And another three hours to

return again to our missionary craft. Well, even if I could (and I can't) I don't think I would write and tell the way he spoke the next morning as I came into his hut with the Blessed Sacrament; for an American Catholic might just find it outlandishly odd to believe that a dying man might make almost passionate love to God.

To be sane and sensible in the practice of our faith no doubt has its merit. But let us not join to it a smug self assurance that we alone have the customs which please God.

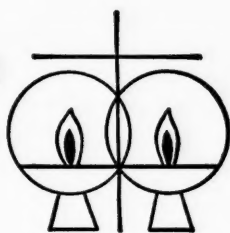
Let us not be so narrow as to deny that there is a little something to be said for a brand of Catholicism which is not as bland and smooth as cream, but rather wild and effervescent as wine. To love God a little is at least something. But it was to the wild and vehement love of a Mary Magdalen that Christ was referring when He said: "Many sins are forgiven her because she has loved much."

WHO IS PERFECT?

Study to be patient in bearing the defects of others, as well as their infirmities, be they what they may; for you have many defects yourself, which others must bear for years. If you cannot make yourself what you would like to be, how can you expect to have others so exactly according to your mind? We want to see others perfect, and yet do nothing to mend our own faults. We would have others strictly corrected, and we will not be corrected ourselves. The large liberty others take displeases us, and yet we ourselves will not be denied anything we ask for. We wish others to be kept within bounds, and we ourselves will bear to be checked ever so little. And so it is clear how seldom we weigh our neighbor in the same scale with ourselves. If all were perfect, what then should we have to bear with from others for the love of God?

Imitation

FOR WIVES AND HUSBANDS ONLY



Catholic Contraceptionists

PROBLEM: I have been reading the LIGUORIAN for a few years now, and I have often wondered why, in the midst of all the articles you have published concerning the Church's stand on birth-prevention, you have never touched on the problem that puzzles so many non-Catholics, namely, that of Catholics who boast about practicing birth-prevention and still receive the sacraments and act as if they were regular Catholics. Just recently a Protestant friend of mine inquired how it was that a Catholic couple we both know were so faithful to most of the laws of the Catholic Church, yet boasted and even joked about their disregard for the law concerning birth-prevention. This Protestant friend put a very simple question to me, which I could not answer: "How can this couple go to confession and Communion so often? I thought no Catholic priest could absolve sins unless the penitent promised never to commit them again. How are they getting around this matter of birth-prevention, which everybody knows the Catholic Church considers a mortal sin, but which they boast about practicing?" I have heard this Catholic couple maintain that a certain priest grants them absolution without asking about their intentions for the future. This has always puzzled me. What should I do?

Donald F. Miller, C.S.S.R.

SOLUTION: This problem may be answered 1) from the priest's side, 2) from the sinner's side, 3) and from the friend's (or our correspondent's) side.

1) *From the priest's side:* In any large city, it is possible for any penitent to choose to go to confession in a large parish, where the confessionals are crowded, and where one or more of the priests feel it necessary, because of the crowds, to be as brief as possible with each penitent. But no matter how brief a priest may be with a sinner in the confessional, he must assure himself of or presume two things before he gives absolution: a) that the sinner is confessing all his mortal sins (no priest has it in his power to prevent anyone from concealing or lying about his mortal sins); b) that the sinner is truly sorry for his sins and intends to give them up. It would be a mortal sin for a priest to give absolution to one guilty of birth-prevention, if he had serious grounds for doubting the person's intention to stop committing that sin.

2) *From the sinner's side:* The principal burden is always on the sinner. One of the first things he learned in his study of the Catholic faith was that not even God can forgive any sin for which a person is not sorry. One of

the first things he learned in his instructions for marriage was that contraception is always a mortal sin. If he denies that truth, he denies that the Catholic Church is the true religion. If he boasts or jokes about being a "good" Catholic and yet practices habitual contraception, he is a hypocrite and a source of great scandal. Of course God will be his judge, not man. If he is so mentally deranged or so inculpably ignorant that he cannot see the contradiction between pretending to be a good Catholic and boasting about flouting a divine law which the Church upholds, God will take his insanity or his ignorance into account. But there is also such a thing as being hardened in sin and therefore "given up by God to a corrupt sense."

3) *From the friend's side:* A friend can scarcely hope to accomplish much by instructing or rebuking or warning Catholics who boast about their habitual sins of contraception. But if there is any hope, an effort should be made. What should be said to non-Catholics who are scandalized by the openly professed sins of their Catholic friends? They should be told that, while Catholics believe that theirs is the one true religion, they do not believe that just being a Catholic will save anyone's soul. Our Lord said: "By their fruits you shall know them." St. James said: "Faith without works is dead." So also are dead the souls of those who profess faith, but defend their acting contrary to what their faith teaches about right and wrong.

WATCH YOUR STEP!

Perhaps it would be quite a blow to your confidence in your ability to get along in the world on your own to find out how much your guardian angel does for you every day and every night too. Perhaps it is a surprise to you to learn that you probably have not only one guardian angel but a number of them. It could be that you are helped and protected by the guardian angel of your country, your city, your diocese, or parish, or by the guardian angel of the class of workers to which you belong.

Surely, with all this outside help from angels, we ought to get along rather smoothly. But we do have accidents; we make mistakes; we stumble and we fall. We do things that make us sick physically and we do things that make us sick spiritually—that is, we commit sin. When any one of these things happens we have no reason for suspecting that our guardian angel is falling down on the job.

The big job our guardian angel has to do is to help us get to heaven; and remember, we are free after all to choose to sin and go to hell even if all the angels of heaven are trying to hold us back. Our will is free and untouchable. As for bumps on the head and skinned shins when we stumble and fall over the bucket somebody left on the stairs, well, one way of answering that is to say that maybe your guardian angel is sick and tired of seeing buckets on the stairs, or maybe he is trying to get the idea across to you that you watch your step a little more in general than you are doing now, or that you must get a better light put up above the stairs where you fell.

Communion

with the

It is the conviction of every devout Catholic that the saints do not forget us, that they pray for us. But how much do they know about us? When we think of them, do they respond with love and affection?

Dead

ONE of the rewards of studying the Catholic faith is the joy of new discovery. Our Lord promised this: "Every scholar then, whose learning is of the kingdom of heaven, must be like a rich man, who knows how to bring both new and old things out of his treasure-house." (Luke 13:52)

The Communion of Saints is an ancient mystery of faith that the devout Catholic is ever bringing out of his treasure-house as something new, and with it comes the consolation that a prayerful awareness of its meaning can give.

The Catholic is joined to Christ by baptism in a union that is closer than any union on earth. He realizes that through Christ he is also united to "those who have gone before us with the sign of faith and repose in the sleep of peace." This is called the Communion of Saints.

JOHN E. DOHERTY, C.S.S.R.

Hilaire Belloc, the great English Catholic author and historian, describes this union eloquently in a reply to the late Dean Inge who had rashly attacked the Catholic Church.

"For what is the Catholic Church?" he writes in a widely published letter. "It is that within which is right order; outside, the puerilities and despairs. It is the possession of perspective in the survey of the world. It is a grasp upon reality. Here alone is promise, and here alone a foundation.

"Those of us who boast so stable an endowment make no claim thereby to personal peace; we are not saved thereby alone. But we are of so glorious a company that we receive support, and have communion. The mother of God is also ours. Our dead are with us. Even in these our

earthly miseries we always hear the distant something of an eternal music, and smell a native air. There is a standard set for us whereto our whole selves respond, which is that of an inherited and endless life, quite full, in our own country."

Is it really true for us, Catholics, that our dead are still with us? Do they have communion with us? Do they really help us? The saints do not forget us; that they pray for us is the conviction of every devout Catholic. But how much do they know of us? When we think of them do they respond with love and affection?

Our Saviour has taught us much about life beyond the grave "from whose bourne no traveler returns," but this is a phase of the mystery that He has not so clearly made known. Nevertheless, devout Christians never fail to find such an assurance implicit in the tradition of their faith, so that they are conscious of communion with those who have gone over into the world beyond the grave.

Still, not all who yearn for this communion with their loved ones who have died have been able to *feel* such assurance. Saint Augustine, one of the great minds of the Catholic Church, longed for some sign of his mother's continuing care for him after death. He could not believe that she who had consoled him as no one else on earth during his trials and sorrows would be less kind after death. When he experienced no such consolation he was doubtful whether the dead, even the saints, really know what is done by the living.

Augustine's reaction was highly personal. Since the saints are to have only joy and happiness may it not be God's will that they should experience none of our sorrows and sufferings but should know only of our joys and aspirations? Our trials or temptations, on the other hand, may appear to them far otherwise than to us. Indeed our struggling without sensible consolation may give them the greatest joy, since they see the glory we give to God, and they may indeed be closest to us at such times, supporting us while we seem to be struggling alone.

THE saints in general had little doubt that the blessed were conscious of our prayers and helped us in our sufferings. "The holy souls see the light of almighty God," St. Gregory the Great says; and he adds positively, "We cannot believe that external things are unknown to them."

Jesus, our divine Teacher, reminds us that we "shall be like the angels" in heaven. The prince of teachers among Catholic theologians, St. Thomas Aquinas, points out that the angels know what is happening on earth and surely, then, the blessed souls, who even St. Augustine admits are equal to angels, also know what is happening to their loved ones on earth. He sums up the opinion of teachers in the Church when he says that the blessed who see God do know what happens here on earth. Yet they do not *interfere* in our affairs, he declares, and since they are

perfectly united to God's will, they do not suffer any sorrow.

Augustine's longing for communion with his mother after death is very understandable. She was a real saint, now venerated in the Church as St. Monica. In his *Confessions*, he describes her holy death and before that the conversations he had with her about life beyond the grave. These scenes are among the most touching of all literature.

"You know, O Lord," St. Augustine wrote, "that on the day on which we talked of these things the world with all its delights seemed cheap to us in comparison with what we talked of. And my mother said, 'Son, for my part I no longer find joy in anything in this world. What I am still to do here, and what I am here, I know not, now that I no longer hope for anything from this world. One thing there was, for which I desired to remain still a little longer in this life, that I should see you a Christian before I died. This God has granted me in superabundance, in that I now see you, His servant despising all earthly happiness. What then am I doing here?' "

Monica had prayed for more than thirty years for her son's conversion; yet during these anxious years she also had drawn closer to God. Her son marveled at her detachment as death approached, for his mother had often spoken of being laid to rest by the side of her husband in her own land. Now, on a foreign shore, she said, with an intuition of approaching death: "Here you will bury your mother."

Another son, Augustine's brother, protested that she should live till she would be back home. She restrained him as savouring too much of earthly things: "See the way he talks." Then she said to both of them: "Lay this body wherever it may be. Let no care of it disturb you; this only I ask of you that you should remember me at the altar of the Lord wherever you may be."

Remembrance of such a mother and of the conversations with her that reached to the very height of contemplation would surely have filled the saint with the hope that she would speak to him again from beyond the grave. Though he seemed to wait in vain, who would deny that the memory of his mother which had power to lift him to the regions of eternity might very well have come as touches of grace and the means by which she entered into communion with his soul?

THE common belief that theologians express in measured terms has been stated in more popular language by the Catholic poet, John Boyle O'Reilly.

"And life all pure is love, and love
can reach
From heaven to earth, and nobler
lessons teach
Than those by mortals read.

Well blest is he who has a dear one
dead:
A friend he has whose face will never
change —
A dear companion that will not grow
strange:
The anchor of a love is death."

Belloc also has something to say in poetry about the influence of those who do not die though we have recited the Church's prayers over their graves.

"He does not die that can bequeath
Some influence to the land he knows,
Or dares persistent interwreath
Love permanent with the wild hedge-
rows.

He does not die, but still remains
Substantiate with his darling plains."

May not this influence be found in the sudden illumination of memory that brings back those, who walked with us once, to walk with us again? "The dead are with us." Nature itself, which watched us once with our loved ones, conspires to bring them back again. The sun, the moon and the stars in their risings and settings have many purposes, yet not least to bring back the shining eyes that shone beneath them once for us. The woods in spring must never kindle into flame in vain. The hidden waterfall, which we approached to hear its whisperings and murmurings, will never cease to speak to us of those who listened with us then. Loud with color is the autumn sky and still more loud the names it speaks of those now gone. An echo from the distant hills brings back the song of those who sang to us once and now sing to us beyond the grave.

No one else has this link with the beloved dead, because none but Catholics have this assurance of active, conscious union based on the Communion of Saints. They remember us. Tradition and the liturgy of

the Church teach us not only to pray for them but to seek their help.

It is the teaching of Sacred Scripture that we should follow the dead with our prayers "that they may be loosed from their sins." Yet it is the mind of the Church that we also pray for our own beloved dead even though we should like to believe that they are now among the blessed in heaven, for our prayers can avail perhaps to increase their glory. This is the sense of the prayer in the Mass, for instance, that the Church offers for three martyrs, Saints Felix, Nabor, and Nazarius. "May the external glory which they enjoy be increased by the fruit of our devotion."

The same idea is expressed by the priest offering Mass each day when he has just washed his hands after the offertory: "Holy Trinity, accept this offering that we are presenting to You as a memorial of the passion, resurrection and ascension of Christ Jesus, our Lord. It is also made in honor of . . . the saints whose relics are here enshrined and of all saints. For them may it mean greater honor; for us greater assurance of salvation; and may they, in heaven, intercede for us who keep them in mind upon earth. . . ."

Our link with our own beloved dead should not only be by prayer for them but by invoking their assistance. Why should not this begin from the very moment of the requiem Mass that salutes them in eternity before we lay their beloved bodies in the grave?

There comes a time when one acquires but few new friends. This can

be sad, since with every acquaintance for whom the funeral bell tolls something of us also dies. Yet the devout Catholic finds no tragedy here.

An aging pastor, who had been in a country parish for many years, was showing a recently ordained priest, assigned to assist him, about the Church cemetery. "I have more friends in here," he said, "than outside."

Yet he did not say this sadly. In the Communion of Saints our loved ones do not really die. They have gone ahead. The recollections of them are like letters sent from our

true home to us in exile. We make our way toward them and they, who have already arrived, encourage us to persevere. What heaven is we can scarcely fathom, but with them we know we shall be in our own land. As they come to us in the touches of memory, we breathe with them again a native air. We hear with them the sound of eternal music. They place themselves before us once again that we should remember to be like them: living, even while on earth, before the face of God and striving to inherit and enjoy with them the full and endless life in our Father's home in heaven.

NO SECOND CHANCE

An angel, like us, has a will that is free to choose and love just as we do. While there is similarity, there is also a great difference between the will of the angels and ours. Our will, ordinarily, works slowly and step by step as our mind does, and even when we have chosen to have or love, we are not always certain that we have chosen correctly, and we are always "changing our mind." An angel's will works swiftly as his mind does, and when he chooses to have and to love, his choice is forever. He can never change his mind and he can never change his will or the choice he has made.

That is the reason why the angels who sinned never had another chance. In that first quick moment some of the angels allowed their will to go toward God and love Him. Some of the angels, in that same moment, allowed their will to go out to their own glorious beauty and perfection and love only that in preference to God. In both cases the choice was forever because that is the way an angel loves and chooses—forever.

CREDIT DUE

On the island of St. Thomas in the Virgin Islands a mountain hotel overlooks a magnificent view of the surrounding terrain.

A sign informs the visitor:

"This view courtesy of hotel management."

Beneath this legend can be seen the scrawled addition by some unknown commentator:

"With a little help from God."

READERS



ASK

What about Hypnotism?

Louis G. Miller, C.S.S.R.

(For the following material on hypnotism we are indebted to an article in the May, 1959 issue of the *Linacre Quarterly*, official journal of the Federation of Catholic Physicians' Guilds. This article, by Joseph T. Mangan, S.J., embodies the results of a careful medico-moral investigation of the subject, made in conjunction with a number of Catholic psychiatrists and doctors who have been using hypnosis in their work.)

What is hypnosis?

It is, in the definition of the British Medical Association, "a temporary condition of altered attention in the subject which may be induced by another person and in which a variety of phenomena may appear spontaneously or in response to verbal or other stimuli. These phenomena include alterations in consciousness and memory, increased susceptibility to suggestion, and the production in the subject of responses and ideas unfamiliar to him in his usual state of mind."

Is there anything diabolic or preternatural about hypnosis?

"The hypnotic state is not a state induced by so-called 'occult' practices, nor is it associated in nature with witchcraft, black magic, spiritualistic seances, or the like. Hypnosis is not fakery or foolishness; it is not merely a

sort of game or entertainment. Rather it is a matter for serious scientific investigation."

Can hypnotized persons be induced to do things contrary to their conscience?

The experts consulted differ in their answer to this question. There is also a difference of opinion as to whether a person can be hypnotized against his will.

What about the medical use of hypnosis, for example, as an anesthetic in the performing of an operation?

"In general, hypnosis today is a recognized aid to medical and psychiatric practice, as an adjunct to other therapeutic techniques. In confirmation of this statement, we need only inspect the hospital records which tell of its success in actual use." It would seem that hypnosis has two main medical uses: 1. Hypnosis is of value and may be the treatment of choice in some cases of so-called psychosomatic disorder and psychoneurosis. 2. As an anesthetic during surgery or for a mother who is delivering her child, or as a means of alleviating acute pain, for example, that which accompanies a migraine headache.

Are there dangers connected with the use of hypnosis?

The experts are agreed on this point. There is great danger. Particularly is this true when it is used without proper consideration on persons predisposed, constitutionally or by the effects of disease, to severe psychoneurotic reactions or anti-social behavior. . . . Other dangers that might be listed are: undue attachment to the hypnotist, removal of symptoms without discovery of cause, and masking of possible symptoms.

What about the hypnotist who is an entertainer and hypnotizes people from the stage?

The report of the American Medical Association states on this point: "The use of hypnosis for entertainment pur-

poses is vigorously condemned." This sound medical judgment is based on the many dangers involved for the "victims" and even for the audience as a whole.

Has the Church said anything about the use of hypnosis?

Various directives were issued during the nineteenth century. "These directives condemned the abuse, but not the legitimate use of hypnosis." Pope Pius XII in recent years made two statements about the subject, and they seem to be reducible to the following succinct principle: "When hypnosis is medically indicated, it is morally unobjectionable, that is, if employed by a reasonably trained professional."

YOUTH AND ACCIDENTS

Although making up less than 14 percent of the driving population, drivers under age 25 were involved in nearly 29 percent of all fatal accidents in the United States during 1959.

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SIDEGLANCES

Bigotry in the Presidential Campaign

By the Bystander

BY THE time these lines are read in print, the campaign for the election of a new president of the United States will be in its final weeks or days. We should like to make a small prediction about those final days of the campaign. They will be marked by just as violent an underground and unsponsored (by actual political campaigners) propaganda effort against "a Catholic in the White House" as was unleashed when Al Smith ran in 1928. The first rumblings of this effort are already being heard; they will grow into a roar as election day nears.

The purpose of these remarks is not to influence anybody to vote one way or the other. As has been said before in these pages, the very fact that a Catholic runs for the presidency has a side effect that is all to the good: it brings out into the open, (albeit from dark places) many charges against Catholics and the Catholic Church that can then be answered and exposed as the falsehoods they really are. The only question that has yet to be answered is whether the public in general is more ready than it was in Al Smith's day to see through the hate-mongers' propaganda and

to reject it. Rejecting such propaganda will not necessarily mean voting for Mr. Kennedy. Each voter should cast his ballot according to his convictions concerning which of the candidates will make the best president. But even those who, following their own political convictions, do not vote for Mr. Kennedy should in some way express their disgust with the expressions of bigotry and slander that will be making the rounds.

The *Anti-Defamation League of B'nai B'rith* has performed a valuable service in respect to this matter. In the June-July issue of its publication called "Facts," it has brought together a wealth of information concerning the sources from which we may expect much of the anti-Catholic propaganda that will mark the presidential campaign. This issue of "Facts" was evidently prepared before the Democratic Convention at Los Angeles nominated Senator Kennedy. Thus most of the hate material it lists was already flying around because of the mere possibility that a Catholic might be nominated. It is only logical to expect that, with a Catholic actually in the running, the campaign against Catholics will be vastly intensified.

The issue of "Facts" that we refer to divides the sources of anti-Catholic propaganda into 1) durable myths; 2) crusading individuals; 3) organizations.

Among the myths that are being widely disseminated in books, pamphlets, leaflets and by word of mouth, three stand out both for their prominence and their falsehood. The first is the so-called Knights of Columbus oath, a forgery invented during the anti-Catholic Know-nothing period of the 1850's. According to its purveyors, the Knights of Columbus take a secret oath to use every imaginable kind of violence against Protestants. In many libel suits, the K. of C. have repeatedly won court cases against the circulators of this bogus oath. Today it is usually reprinted anonymously, and was so circulated during Senator Kennedy's primary campaign in West Virginia.

The second "myth" devised to discredit Catholics is a fabricated statement of Abraham Lincoln, in which he is represented as saying that Catholics (called Papists) do not deserve to be granted liberty of conscience because of their immoral teachings. Historians reject the contention that Lincoln said anything remotely like this as nonsense. But this year it was disseminated widely during the primaries in Wisconsin and West Virginia.

The third prominent myth is the tale of Maria Monk. This was

an obscene book, written by a demented girl in 1832, purporting to be an eyewitness account of crimes committed by priests in convents of nuns. By 1836 it was proved to be a complete forgery conceived by a prostitute. But today, in 1960, with its obscenities removed because of Post Office regulations, it is published in a one dollar paperback edition by Gospel Books, Rowan, Iowa.

"Facts" names five individuals who are flooding the country with anti-Catholic literature. It is good that their names be set down here, with the notation that the Anti-Defamation League of B'nai B'rith (certainly not a Catholic organization) has ample evidence to support its published statement that these are foremost among the "hate-Catholics" extremists.

1. Rev. Harrison Parker of Washington, D. C. He recently told newspaper men that he buys telephone directories of towns with populations under 5000 and sends his anti-Catholic material to all names listed.

2. Rev. Harvey Springer of Englewood, Colorado. He edits a publication called *The Western Voice*, which carries advertisements for "Maria Monk" and other anti-Catholic books. One of his statements: "Romanism is a greater threat to the U. S. than Communism."

3. Rev. Carl McIntyre of Collingswood, N. J., who edits *The*

Christian Beacon. One of his themes: "Every priest is a spy for the Vatican."

4. Brigadier-General (retired) Herbert C. Holdridge of Sherman Oaks, Calif., whose literature is filled with diatribes against the Jesuits. In one issue of his newsletter, circulated in February, 1960, he insisted that Nixon, Kennedy, Brown, Johnson, Humphrey, Symington and Morse were all either tied up with the Jesuits or acceptable to them.

5. Rev. Bob Shuler of Los Angeles, Calif., who publishes *The Methodist Challenge*, whose worst threat to his readers is that "if a Roman Catholic is elected president, it is a safe bet that America will be a Roman Catholic nation within eight years."

AMONG the organizations that can be expected to go all out in the anti-Catholic cause during this election year, these are the ones that will most be heard from:

1. Christ's Mission, Inc., publishers of *Christian Heritage* in Sea Cliff, N. J. This is the new name for the magazine once called *The Converted Catholic*. The latter was founded by an ex-priest and has welcomed to its staff other ex-priests who for various reasons found it necessary or convenient to give up living as priests. *Christian Heritage* reeks with hatred of the Catholic Church.

2. Freedom Press, of Nashville, Tenn., which publishes *Voice of Freedom*. Typical editorial comment in this organ: "We are dealing with a scheming, intriguing, dictatorial power, which has been badly spoiled by pampering and coddling . . . in recent years."

3. Other active organizations in the field of spreading hatred for and distrust of Catholics: Pilgrim Tract Society, Randleman, North Carolina; Book and Bible House, Gainesville, Florida; Superior Books, San Diego, California; Heritage Manor, Los Angeles, California; Orient Crusaders, Glendale and Los Angeles, California; The Convert, Clairton, Pennsylvania; Truth Seeker, New York, N. Y.

While some Protestant religious groups, gathered in convention or speaking through their leaders, have gone on record as opposing and urging all their followers to oppose the election of a Catholic as president, other groups of Protestants have publicly decried such an attitude. It has seemed to us that the former of these two classes has been given more space in daily papers than the latter. Perhaps some editors feel that being against Catholics has more news value than being neutral about them. The weeks ahead will reveal just which editors have this distorted sense of news value.

* * *

There were 2,910 pedestrians killed and 66,030 injured on U. S. roads last year because they crossed between intersections.

Problems of Professional People



Duties of the Druggist (III)

UNDER certain circumstances narcotics may be used and sold lawfully. However, as is fully evident, they can also be terribly abused; and this is proved by the great number of pathetic addicts in our land today. The druggist should take it as an inviolable rule never to sell such drugs to anyone without a prescription, and even then, only within the limits set down by the doctor who prescribes. Any druggist who would violate this rule, particularly if by so doing he would receive for the drug a price exceeding the regular price, would surely be guilty of sin. The rare exception might be this case: an addict may be in so great need of a dose of narcotics that his sanity or even his life would be in danger, and circumstances would not make it possible for him to get a prescription from a doctor. Perhaps in such a case the druggist may be permitted *morally* to give him a slight quantity of some drug, without a prescription. But it must be regarded as a most exceptional case. Indeed, a pharmacist who would act in this manner, even when he believes that the drug is most necessary, might run the risk of grave penalty from the civil law.

Some drugstores are allowed to carry and to sell alcoholic beverages. In this matter, also, the good pharmacist will conquer the temptation to make a few dollars by unlawful means — for

example, by selling the bottled goods at times not permitted by the law, or above all, by selling liquor to adolescents.

In connection with this last point it can be noted nowadays, in the spirit of the times, young folks will sometimes try to purchase at a drugstore chemicals to make a rocket or a bomb. The skilled and conscientious pharmacist will be on his guard against such juvenile indiscretions, and, in addition to refusing these requests, he might even call up the parents of the children and warn them of the risky projects of their boys and girls.

One of the usual features of a modern drugstore is a book and magazine rack. Unfortunately some of the literature is at times indecent, especially the pictures on the covers, which exert a powerful influence on the imaginations and the purses of those who enjoy the descriptions of sex activities. I have heard that even some druggists who regard themselves as good Catholics allow such literature to be sold in their stores, defending themselves on the ground that they have no time to read all the books and magazines that arrive from the dealers for their rack.

Now, it is true, no pharmacist can be expected to read all the literature provided by the firms that supply these books and magazines. But even the

busiest druggist can occasionally look over the reading matter that is supplied by the company and if he finds lurid pictures on any of the covers can withdraw such literature from circulation and protest to the dealers who supply the material. Indeed, if there is a choice between carrying no literature at all or being obliged to take what is morally dangerous — especially to adolescents — the good druggist will exclude this type of wares from his store and renounce whatever profit might accrue to him. Our Lord's threat regarding those who scandalize children should urge the druggist not to sacrifice human souls for a few extra dollars.

The druggist should be satisfied to derive a moderate profit from his profession. Nowadays there is much popular objection to the high price of drugs. Of course, people should remember that the drug companies must spend much to discover new medicines, and legitimately expect adequate remuneration in return. The druggist must pay a good sum for his supply, and has a right to sell at a reasonable profit. The

best norm to establish the percentage of gain he has a right to expect is that which is recognized as proper by honest and just men of his profession.

The good druggist should realize that he does not know all that can be known about his profession when he leaves college. Like the doctor, he is bound to keep in touch with modern findings and advances in the field of pharmacy, and should try to keep on hand the best types of medicine.

Finally, every good Catholic druggist will practice his faith, attending Mass regularly, receiving the sacraments frequently. He will pray for divine guidance for himself in his profession and for those who seek his help in their bodily ills. If there is a Catholic Druggists' Guild in his diocese, he will join it and become a regular participant in its activities. Thus he will foster his own spiritual life and give honor to his profession and to the Church.

Very Rev. Francis J. Connell,
C.S.S.R., S.T.D., LL.D., L.H.D.
The Catholic University of America

HOW TO WRITE

The peculiar quality of journalism, that which particularly distinguishes it from other means of acting on public opinion, is the fact that it is tied to the events of the day and addressed to a reader whose main desire is for information. It is therefore by means of daily news — its verification, its presentation and commentaries upon it — that the publicist must most often carry on the work of truth and forward the education of minds. But in order to be read, to exert influence, he must also be a master of the art of speaking to public opinion in a language which it understands. One does not become a journalist without the necessary preparation. In the violent battle of the press the most ardent zeal cannot today supplant this indispensable know-how, and it would be impossible to draw the attention of those responsible for the Catholic press too closely to the effort imposed on them in this regard.

Msgr. Montini

THE WORD *indulgence* really means kindness or favor. In Latin, the word came to mean the remission of a tax or debt. Later it was also used to express release from captivity or punishment. As used in our religion it means the remission of some or all of the temporal punishment due to sin after the guilt of the sin has been removed.

Can

Anybody

Gain a

Plenary

Indulgence?

An indulgence is not a permission to commit sin; it is not a pardon for past or future sins.

After sins have been forgiven in confession, there still remains temporal punishment required by the divine justice. This punishment must be undergone either in this life, or (if we save our soul) in purgatory. We can reduce this penalty or punishment by the fervent reception of the sacrament of confession, by voluntary penances which we perform, by performing the penances imposed by the Church, such as days of fast and abstinence and, especially, by gaining indulgences.

An indulgence offers the repentant sinner a means of discharging this debt during his life on earth. St. Thomas Aquinas says, "He who gains an indulgence is not thereby released outright from what he owes as penalty but is provided with the means of paying it."

The superabundant merits of our Lord, our Blessed Mother and the saints form what is called the treasury of the Church. As administrator of these merits, the Church applies them to us to enable us to satisfy

H. A. SEIFERT, C.SS.R.

There are a number of plenary indulgences that can be gained with a minimum of effort. Do you know about them?

God's justice and meet our obligations. It is the logical teaching of the Church that she who has received from her divine Founder the power to forgive sin, can also exercise the lesser power to remit the temporal punishment due to sin. The words of her Founder, Jesus Christ, are, "Whatsoever you shall loose on earth shall be loosed in heaven."

The granting of indulgences may therefore be called an extension of the sacrament of penance.

A plenary indulgence remits the entire penalty or punishment due to sin, so that if it is gained, no further expiation for those sins is required in purgatory. We say "if it is gained"—because if one still has some affection for sin in the soul, one does not gain the plenary indulgence but only a partial indulgence in keeping with one's disposition. The law of the Church says, "If one is unable to gain a plenary indulgence fully, he will nevertheless gain it partially in keeping with the disposition he has." (Can. 926)

By a partial indulgence of a certain number of days or years is meant that one receives a remission of as much temporal punishment due for past sins as one would have received by performing the canonical penances in the early Church for a corresponding length of time. In those days the Church imposed long penances, especially for serious sins. For instance, penances of fifty days, five hundred days, seven years, etc. Generally the penance had to be performed before the absolution was

given. Now the Church in her great kindness, and because her treasury is inexhaustible, grants us as much remission of penalty as those early Christians received who performed public penance for a certain length of time. Therefore it does not mean, as so many (even Catholics) think, that our purgatory is shortened by so many days or years. There is no measurement of time in purgatory. Rather these expressions mean that as much remission of temporal punishment is granted to an individual as would have corresponded to the performance of one hundred days or three years of penance, in the early Church. What this amounts to we must leave to the mercy and goodness of God.

We mention here some of the more general rules for the gaining of indulgences. All partial indulgences may be gained as often as the prayer is recited. Indulgences, both plenary and partial, may be gained for ourselves or for the souls (one or more) in purgatory if one makes that intention. Practically all indulgences are applicable to the souls in purgatory. An indulgence cannot be gained for another person who is still living. It is well to remember also that for the gaining of an indulgence one must be in the state of grace, that is, free from serious sin; and one must have the intention of gaining the indulgence. A general intention is sufficient. However, we are recommended to renew this intention from time to time.

All ejaculatory prayers may be recited mentally and the indulgence is

gained without expressing the words vocally. The prayer to which an indulgence is attached may be recited alternately with another or with others. Again, this prayer may be recited by one person while the others follow it in their mind. Mutes may gain all indulgences attached to certain prayers if they recite these prayers mentally or read the prayers or use the sign language. Indulgenced prayers may be recited in any language provided the translation is authorized.

We often hear or read the statement, "A plenary indulgence may be gained under the usual conditions." These conditions are the following: 1) that the prayer be recited or the good work performed; 2) that one receive the sacraments of confession and Holy Communion (according to the conditions listed below); 3) that a visit to a church or chapel be made; 4) that one pray for the intention of the Holy Father. All these conditions will be explained in detail together with certain exceptions as mentioned in the *Raccolta*, the official indulgence book of the Church. In fulfilling these conditions no order is prescribed. Of course confession must precede Holy Communion if one is conscious of mortal sin in the soul. Let us take these conditions one by one and explain them, in order to answer the ordinary doubts that may arise in fulfilling them.

1) *That the prayer is to be recited or the good work performed.* Unless there is a definite time or place specified, the prayer or good

work may be performed at any time or anywhere.

2) *That one receive the sacraments of confession and Holy Communion.* The confession required for gaining any particular indulgence can be made within eight days which immediately precede the day to which the indulgences are appointed; and the Communion may be received on the previous day; or, again, both conditions may be satisfied within the following eight days. A privilege stated in the *Raccolta* is one that daily or frequent communicants would do well to remember. "The faithful who are accustomed, unless lawfully hindered, to approach the sacrament of penance at least twice a month OR to receive Holy Communion in the state of grace and with a right and devout intention daily, although they may abstain from it once or twice during the week, can gain all indulgences even without the actual confession which would otherwise be necessary for gaining them, except the indulgences of a jubilee."

3) *That a visit to a church or chapel be made.* This visit may be made in any church or chapel. No special prayer or length of visit is specified. In order to gain several indulgences for which a visit to a church or chapel is required, as many visits must be made as there are indulgences to be gained. It would suffice for example to make a visit, then to leave the church and reenter to make another visit when there is question of gaining two plenary indulgences.

4) *That one pray for the intention of the Holy Father.* To fulfill this condition, mental prayer does not suffice; any vocal prayers may be selected. An *Our Father* and *Hail Mary* and *Glory be to the Father* is sufficient, or a prayer of similar length. It is not necessary to recite these prayers during the visit to the church or chapel, unless this is explicitly required. On rare occasions definite prayers are specified. For example, on All Souls Day, to gain the plenary indulgence, six *Our Fathers*, *Hail Marys* and *Glory be to the Fathers* must be recited at each visit.

Those who cannot perform the conditions necessary to gain an indulgence may consult their confessor who is authorized to substitute some other work in place of the one prescribed.

Now we come to a consideration of several plenary indulgences that can be gained each day with a minimum of effort, especially by priests and religious and other daily (or almost daily) communicants. The prayer before the crucifix is very well known and is found in practically all prayer books among the prayers after Holy Communion. It begins with the words, "Behold, O good and gentle Jesus." There is a plenary indulgence attached to the recitation of this prayer. It need not be said at the time Holy Communion is received nor must it be said in church. The special condition necessary to gain this indulgence is that the prayer be said before a picture or an image of the crucifix. No special visit is necessary if the prayer

is recited after Holy Communion, before leaving the church or chapel. The prayer, as explained above, for the intention of the Holy Father is required. Confession as a condition follows the rule as indicated in a previous paragraph.

Another prayer of a similar length to which a plenary indulgence is attached is by no means so well known, nor so generally used. It is the only other prayer of its kind for which the Church has granted a plenary indulgence. While it is found in most modern prayer books and missals, we believe it practical to quote the prayer at length. It is known as the prayer to Christ the King. Our readers, who are not familiar with it, would do well to copy it and keep the copy in their prayer book. The prayer as found in the *Raccolta* is as follows:

O Christ Jesus, I acknowledge Thee to be the King of the universe. All that has been made has been created for Thee. Exercise over me all Thy sovereign rights. I hereby renew the promises of my baptism, renouncing Satan and all his works and pomps, and I engage myself to lead henceforth a truly Christian life. And in an especial manner do I undertake to bring about the triumph of the rights of God and Thy Church so far as in me lies. Divine heart of Jesus, I offer Thee my poor actions to obtain the acknowledgment by every heart of Thy sacred power. In such wise may the kingdom of Thy peace be firmly established throughout all the earth. Amen.

The conditions for gaining this plenary indulgence are the same as

for the preceding prayer. One Holy Communion is sufficient for each day to gain all plenary indulgences, since Holy Communion may be received but once a day. A special visit must be made again to gain the indulgence attached to the prayer just quoted, and again a prayer for the Holy Father as explained above.

The way of the cross is a highly indulgenced devotion. It is regrettable that so few of our Catholic people practice this devotion outside of the season of Lent. The only requirements are to move from station to station (unless the devotion is made publicly) and to meditate on or consider some event of our Lord's passion and death. It is not necessary to think about the particular event represented by each station. No special prayers are of obligation, before, during or after making the stations. The devotion can be made in a few minutes, depending on one's leisure and fervor. It is not essential to kneel or genuflect at the stations of the cross. One may or may not use a prayer book. There are no special conditions to be fulfilled, such as have been explained for the two prayers mentioned above, no special visit, no prayers for the intention of the Holy Father. The sacraments of confession and Holy Communion need not be received.

The Church grants a plenary indulgence to those who perform the way of the cross with at least a contrite heart. She also grants another plenary indulgence once a day if we have received Holy Communion the

day we make the way of the cross. Those who cannot perform this devotion in church because of some lawful hindrance can gain the same indulgence if they hold a crucifix in their hand (blessed for this purpose) and recite 20 *Our Fathers*, *Hail Marys* and *Glory be to the Fathers* while considering the passion and death of our Saviour — one for each station—five in honor of our Lord's wounds and one for the intention of the Holy Father.

There are partial indulgences to be gained if one cannot finish the stations — ten years for each station visited. The sick who cannot recite the prayers can gain all the indulgences provided they devoutly and contritely kiss or at least fix their eyes upon a crucifix duly blessed for this purpose, which is held before them, and, if possible, recite a prayer or ejaculation in memory of the passion and death of our Lord.

While the great majority of our Catholic people cannot readily make the way of the cross, there are many who attend daily Mass or hear Mass frequently and who have a few minutes to spare after Mass. They could easily gain these two plenary indulgences — one for the stations and another if they have received Holy Communion on that day.

Others who attend Mass on Sunday could easily remain in church a few minutes after Mass to make the way of the cross since it is so highly indulgenced. It is well to bear in mind that we can gain all indulgences for our own soul, or if we make the

intention, for one or more souls in purgatory. Priests and religious are in the habit of making the way of the cross each day. The plenary indulgence can be gained each time the devotion is performed, even if performed more than once a day.

A plenary indulgence that we often overlook is gained by reciting five decades of the rosary in the church or chapel where the Blessed Sacrament is reserved. The decades need not be said all at one time, provided the five decades are recited on the same day. It is not even necessary to use a rosary to gain this indulgence. The conditions are confession and Holy Communion as explained above. If a rosary is blessed with the Crosier blessing (or its equivalent) one who holds the rosary and recites an *Our Father* or a *Hail Mary* can gain for each prayer an indulgence of five hundred days no matter how often each prayer is recited while holding the rosary.

There is no prayer so short and at the same time so highly indulgenced as the ejaculatory prayer, "Jesus, Mary, Joseph." Just three words and each time we recite them we can gain an indulgence of seven years! It takes but several minutes to say these words (or even think of them), a hundred times a day. What a wealth of indulgences we can thereby gain for ourselves or for some soul or souls in purgatory!

In the *Raccolta* there are no longer any prayers or good works to which is attached an indulgence of "so many quarantines." These words are no longer in use.

In conclusion we might add that the *Raccolta* states "indulgences attached to rosaries and other sacred objects cease only when they are substantially destroyed or are sold."

St. Alphonsus once said in the course of a sermon, "If you want to be saints, then gain all the indulgences you can." Zealous spiritual directors have always suggested this simple course to bring us closer to God. By gaining indulgences we reduce our purgatory in the easiest way possible. We practice the spirit of constant prayer, we use with profit many opportunities of reciting ejaculatory prayers, we visit churches more frequently, receive the sacraments more often and with more fervor. In fine our whole spiritual life is benefited and our friendship with God is increased.

RECTORY VIGNETTE

A pastor correspondent vouches for the truth of the following incident, in which he himself was one of the principals:

Sunday morning, 5:00 A.M., the telephone rings.

Pastor sprints (?) to answer.

Sleepy pastor: "This is St. Michael's Rectory."

Sleepy feminine voice: "Do you know what time the Masses are at the Catholic Church in this town?"

Sleepy pastor: "Yes mam, I do."

Sleepy feminine voice: "Thank you."

Sleepy pastor: "You're welcome."

Both hang up phones!



Problems of Single People



Over-Attachment to Parents

Donald F. Miller, C.S.S.R.

PROBLEM: I am 39 years old, and beginning to worry about my future. All my life I have stayed with my parents, helping to support and manage the affairs of the household. Up to a few years ago, the thought often came to me, especially when I met attractive men, that I would like to marry and have a home of my own. Each time, however, I found myself incapable of facing the prospect of leaving my parents alone. It is not that they have been or are in any great economic need; it is just that we have been so close through the years that separation seemed unthinkable. Now the rather panicky thought comes to me at times that before very long my parents will be taken from me, and I shall be entirely alone. Have I made a mistake? If so, what can I do about it now?

SOLUTION: This answer is directed, not only to our 39-year-old correspondent, but to all young women who are living with their parents even though they are as yet only in their twenties.

There is nothing to be said against a girl's rejecting possibilities of marriage and staying with her parents, provided this is the result of a well-thought out, definite, prayed-over decision that has deep spiritual motivation. Indeed, this can be made a genuine vocation that is foreseen to have two parts: 1) staying with and helping one's parents until they are taken by God; 2) when

the parents have been taken, giving the rest of one's life to the service of God without regret or self-recrimination. Making such a decision requires that a girl at any age recognize the fact that, while there is a strong instinct toward marriage in every human being, the fulfillment of that instinct is not essential to happiness, so long as one recognizes the far more primary need of God. Experience, gathered from books, from older people and from one's own observation, will make the renunciation of marriage easier because it reveals that there are more unhappy wives in the world than spiritually-minded single people.

There is much to be said, however, against a girl's drifting into a situation in which she finds herself pulled in two directions at the same time, and ends up frustrated and unhappy. This is exactly what happens to many a girl who stays with her parents even though she has some opportunities (at least remote) of marriage. A kind of subconscious over-attachment to her parents (the result of never having grown into a mature, thinking and decisive person) induces her to fear marriage or any approach to it; at the same time the instinct toward marriage is always present though never subjected to the light of conscious reason. One who has thus "drifted" through 35 or 40 years of life, never coming to a sharp and clear decision, never actually making

her way of life a definite form of serving God, will surely become a victim of some frustration when circumstances place her in a bind from which there is no longer any escape.

For stay-at-home girls of any age, these two practical points can be made:

1) Whether circumstances have forced

you to stay home, or whether you have thus far drifted into this way of life, make it now a matter of deliberate choice and decision as a worthwhile vocation. 2) Realize fully that you could not be at peace, in this state or any other state, without a stalwart spiritual life that will keep you daily in close communion with God.

THANKSGIVING

I thank Thee, Giver of all that is, for all Thou hast given:

height, depth, light, dark, the pierced cupola of heaven,
earth, seas, rivers and cascading torrents,
lakes, pools, still birch-painted inlets.

I thank Thee for Thine immensity
holding the cosmos like a grain of dust;

I thank Thee for Thy simplicity,
for because of it, I, a sunbeam-mote, hold Thee within myself.

I thank Thee for Thy goodness, which makes loving Thee a must.

I thank Thee for my perils, for without these
how could I trust?

For life, and the two who gave me life, I thank Thee.

For the swift-slipping current that leads to the toll bridge

I thank Thee.

For the captain, the helmsman and those who take soundings

I thank Thee.

And above all, I thank Thee for paying my toll with Thine own
rich coin.

M. A. Schreiber

PRAYER FOR ALL SOULS' DAY

Jesu, by that shuddering dread that fell upon Thee;

Jesu, by that cold dismay which sickened Thee;

Jesu, by that pang of heart which thrilled Thee;

Jesu, by that mount of sins which crippled Thee;

Jesu, by that sense of guilt which stifled Thee;

Jesu, by that innocence which girded Thee;

Jesu, by that sanctity which reigned in Thee;

Jesu, by that Godhead which was one with Thee;

Jesu, spare these souls which are so dear to Thee:

Who in prison, calm and patient, wait for Thee;

Hasten, Lord, their hour, and bid them come to Thee;

To that glorious home where they shall ever gaze on Thee.

Cardinal Newman

Knowledge goes before love. It is for this reason that we give this explanation of what the Catholic Church means by the name, "Mother of God." May increased knowledge of Mary lead to deeper love of her!

Mother of God

JOHN P. SCHAEFER, C.S.S.R.

BELIEF in Mary's divine maternity is certainly not restricted to Catholics. Many pious and learned non-Catholics do accept this doctrine of our faith. But there is an unfortunate tendency to minimize her position, for fear that honor bestowed upon Mary will detract from the honor due to Jesus Christ, the Son of God. Many, too, actually refuse to give her the title, *Mother of God*.

As a Catholic, however, and one who is convinced that my faith is the true faith, I am sincerely eager to understand this title better and to ex-

plain it to others. This article is an explanation of what we Catholics mean when we call Mary the mother of God. For Catholics it will provide a deeper knowledge of their faith. For the inquiring non-Catholic we hope it will bring about a better understanding of what we believe.

Referring to Mary as Mother of God never has, does not now, and never will mean in Catholic teaching that we place her on a level with God Himself. Mary is a creature; God is her Creator. The difference between them is infinite — without measure and without limit. When we honor Mary, we do not *adore* her, for adoration is given only to God as His sole right. In honoring Mary it does not at all come within our intentions to make of her a kind of goddess.

She is not the mother of the *divinity* of Jesus Christ; she is not the mother of the *divine nature*; for this divine Person, Who later became the Son of Mary, existed from all eternity. And she is but a creature, and she remains a creature despite the high honors bestowed upon her. Yet, though she is but a creature and remains a creature, she is the mother of a Person Who is God and Who was God before He became her Son. How can this be? How could a Per-

son, Who already existed, be born? How could Mary give birth, grant existence to One Who lived for an eternity before her?

To understand this would be to understand God; for here we enter the realm of mystery. Here we encounter the supreme work of God Himself, the incarnation of His divine Son, the very center of Christian revealed truth. But in so far as we can penetrate this mystery, let us delve into what the Catholic Church teaches about this Jesus Christ, this God-man; for in understanding Him better, in knowing more fully Who He is, we shall better understand His Mother and the meaning of her divine maternity.

Heretics and Truth

WHO IS this Jesus Christ? We have but to read the Gospels to know that He was born, that He ate, slept and preached, that He suffered, that He died. Nothing extraordinary in all of this! And yet, interwoven in the same tale are His claims to being God, His miracles to back up His claim to being God, His resurrection from the grave. Only God could do such things. And yet, men of His day beheld this same Person, this Jesus Christ, acting as God and acting as man. How could this be?

So it came to pass that He was called the God-man, and as such He was accepted — or rejected — during His lifetime and after His death and resurrection. There could be no middle way for those who knew Him or who were informed about Him by His followers. But this did not and

could not prevent sincere, learned men from making further study of this matter; rather it was an incentive to investigate this question more thoroughly.

The fact was there. They had the evidence of history, of their eyes, of their reason. But they wanted to know WHY? They wanted to understand HOW? They wanted to penetrate the mystery of this Jesus Christ, to explain Him as best they could to their inquiring minds.

The search for the proper explanation, the correct words, began. And it is not surprising that the avenues of this search should be lined with failure, with tragedy — with souls gone astray from the way of truth. For though this search was conducted by learned men, obstinacy, bitterness, selfishness would make many forsake the search itself. And so it was that some, denying the evidence of history and of their own senses, shut the truth out from their minds and claimed that this Jesus Christ was not God at all; that He was but a man, a clever impostor, a deceiver. There must be a human explanation for all His miracles! Perhaps He even had the assistance of the devil himself!

The men who made statements like this were called *heretics*. And when, in their intellectual pride, they refused to abandon their views, perhaps many of them lost their souls.

There was another group of such heretics who did not deny that Jesus was God; but they could not yet bring themselves to the point of accepting

the fact that God had become man, that He had assumed human nature. One of this group of heretics was named Marcion, who together with his followers endeavored to explain Jesus Christ as just a "manifestation" of God, a sort of reminder of God. Others who called themselves *Docetists*, claimed that Jesus Christ was but a man in whom God took up His dwelling temporarily. It was only at His baptism that God entered into Jesus, taking His departure shortly before His passion and death. Thus only the man, Jesus, was born and later on suffered and died. For teaching such doctrine, these men were called heretics, cast out from the Church, and, if they remained obstinate in their error, lost their souls.

All these errors, and many more, cast a shadow upon Mary, the mother of Jesus. For if He were but the appearance of God, one in whom God merely dwelt temporarily, then she was merely the mother of a man and not the mother of God. But it was not until the fourth century, when a bishop named Nestorius endeavored to explain the nature of Jesus Christ, that her dignity of mother of God was directly attacked.

Nestorius and his followers maintained that Christ was but the temple of God. The divine and human natures did not unite in Him in one Person, but were merely morally united in a common activity. It was almost as though Christ were a dual personality. And, of course, Mary was but the mother of this human temple — not the mother of God.

For this obvious reflection on Mary, Nestorius and his followers were anathematized, and history records that in the Council of Ephesus Christians affirmed their faith in the divine maternity of Mary enthusiastically, for it was there that the latter half of the *Hail Mary* was composed.

The Hypostatic Union

IT WAS from this constant combating of heretical views, but especially from the intense searching of learned, inquiring, honest minds that the Church in its early years evolved a manner of expressing its understanding of this God-man, Jesus Christ. Since it was their faith and ours that He was at the same time both God and man, the human and divine in Him had to be united in some mysterious, yet explainable, manner. This union they expressed by the words, *hypostatic union*.

The word, *hypostatic*, is a rather technical, philosophical one. It has to be such; for it explains a very extraordinary union — the only one of its kind that ever existed. It means that the union of the human nature and the divine nature in Christ was not a mere moral thing (only an appearance of a union), but a real thing, achieved in His Person.

What does this mean?

Catholic theologians explain that this union of the divine and human in Him was effected in His Person, so that He was at the same time both divine and human, and yet formed but one principle or source of action. He is but one Person. How can this be? In this lies the mystery of our

faith. But who are we to say that God can not do such a thing?

We can, however, show that God has achieved something in us which can be used as a comparison. Every human being, every person, is a complex thing. Composed of a body and a soul, we form but one individual, one person. Though so completely different, these two elements of our make-up are so closely joined by God as to form but one person. Thus many of our activities are performed solely by our body, (such as eating, sleeping, walking), while others (such as thinking, willing) are performed solely by our soul; and yet we do not say, "My soul thinks! My body eats!" — we do say, "I am eating! I think!" It is the *person* who is acting through his soul or body.

Thus it was with Jesus Christ. Though His human and divine natures are so different, they were united in the one divine Person, and to this one Person all His activities are referred. Because of this personal *hypostatic* union we can, therefore, say that God was hungry, thirsted, suffered as well as that He performed miracles, rose from the dead, redeemed the human race.

For the same reason, and with as much truth, we can say that Mary was truly the mother of God; for though He existed according to His divine nature (and that from all eternity), yet of her was He born, from her did He accept existence according to His human nature.

How could this be done?

It is the easy way out to exclaim, "Mystery!" when we encounter something which our minds cannot fathom. But in this mystery of the incarnation of the Son of God, and that of the divine maternity of Mary, it is not a blind, unreasoning faith which the Church demands of us. She presents to us the facts of revelation, of Sacred Scripture, that Christ claimed to be both God and Man. With the help of philosophy and theology she endeavors to explain it as best she can. Then, pointing as does her divine Master, to His miracles and especially to His resurrection from the dead, she demands the reasonable assent of our faith. Some will accept; others will refuse to accept this truth: Christ is the "stumbling-block" of history.

Mary's Glory

IN BEING bound so intimately to the mystery of the incarnation, Mary, in her maternity, might even be said to be more of a mother than human mothers. For human mothers provide but a part of the material for the bodies of their children; Mary, however, provided all. In the conception of her Son, there was no human father. Human mothers, after all, have little to say about the life of their children; for it is God alone Who decides whether or not to create and infuse a human soul. But it was not so with Mary. The decision was hers. When God commissioned an angel to seek her consent to His greatest work of creation, He awaited her reply. It was her consent when she said, "Be it done to me according to Thy word!" which al-

lowed God to carry out His cherished plan for the redemption of mankind.

That is why we Catholics give such great honor to Mary. Because her divine maternity is so intimately bound up with the hypostatic union, she is responsible, according to God's revealed plan, for the very heart of our faith: the incarnation, the redemption, the Eucharist. No, we do not honor her as a goddess; but we do

honor her as the greatest, the most wonderful of all purely human creatures.

Nor in honoring her in this manner, do we intend to detract from the honor due to her Son, Jesus Christ. Rather the contrary; for in honoring her we contend that we are honoring her Son. In choosing her as His mother, Jesus Christ did far more to honor Mary than we could ever possibly do.

THE DANGERS OF MODERN COMMUNICATION TECHNIQUES

Even more dangerous than the progress of industrialization in the past century, of which it can be said that it ennobled matter at the expense of the worker, is the eruption in our society of modern communication techniques which threaten man's spiritual autonomy. The pressure of slanted news, the enticement of pictures, the importunity of propaganda—these are the means by which the coordinated activity of press, radio, movies and television succeed in forming the individual's conscience without his being aware of it. Little by little they invade his mental universe and determine the behavior he believes to be spontaneous. Present-day life offers, alas, innumerable examples of this danger. It weighs upon youth, which is so easily influenced. It penetrates to the remotest parts of the countryside. Even the intellectual elite, although better armed against it, do not escape its dangers.

Msgr. Dell 'Acqua

LIGUORIAN BINDERS

We have had hard-cover binders made to order for holding 12 copies of THE LIGUORIAN in a single volume. Anyone can insert the issues in the binder. Those who preserve their copies of THE LIGUORIAN for reference will find the binders very handy, with the index always at the end of the December issue. Order binders from THE LIGUORIAN, Liguori, Mo., at \$2.50 each.

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IF YOU CHANGE YOUR ADDRESS

Please notify us promptly of your change of address, giving both your old and new address. It makes it easy for our office if you cut your stenciled address from the rear cover of one of your issues of THE LIGUORIAN and send it in when asking for a change of address. Notify us by the tenth of the month if your copy for that month has not been delivered.

readers retort



In which readers are invited to express their minds on articles and opinions published in *The Liguorian*. Letters must be signed and full address of the writer must be given, though city and name will be withheld from publication on request.

Lay Teachers in Catholic Schools

I would like to add some thoughts to your article in the August issue of *LIGUORIAN*, about lay teachers in Catholic schools. The article states that Catholic lay teachers who dedicate themselves to filling the needs of the Catholic school system deserve a higher degree of acclaim than Catholic teachers in public schools even though the motives of these latter, whether financial or otherwise, are in no sense unworthy.

Many Catholic teachers in public schools teach in public schools, not because of increased financial rewards or social status, but because they think that they are more needed in schools where the administration is in effect anti-God and in favor of so-called progressive education. These teachers realize that they may individually be the one person in a whole school who is ready to give the pupils a good education and to awaken them to good moral principles.

I believe that, in many instances, the good Catholic lay teacher in public schools has a much more difficult vocation than the teacher in a Catholic school. The administration of the school usually does not stand for the same principles which are standard in the Catholic school; proper discipline may be forbidden; many parents do not want their children to have to work at

their studies; the teacher's job may be jeopardized by his refusing to "water down" his principles or teaching standards.

I do not believe that one group deserves more acclaim than the other.
Jackson Heights, N. Y. V. N.

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My wife has completed six years of teaching in a Catholic elementary school and I shall commence my fourth year of teaching in a Jesuit high school. Our interest was elicited by your article in the August issue about lay teachers in Catholic schools.

The first consideration you mention is the desperate need of lay teachers in Catholic schools and you state that one of the problems connected with this field of teaching is that lay teachers may be made to feel inferior in some sense. The feeling of inferiority is present without doubt. You advance two reasons for this: 1) the misconception among the laity that parochial schools are or should be staffed wholly by religious, and 2) the idea harbored by some clergymen that the ideal school would be conducted wholly by religious. It is our belief that the latter reason is by far the more important. The former can, without much difficulty, be dispelled. The latter, however, which implies that lay teachers are something

like "a necessary evil" is more difficult of solution.

The application of several facts should indicate the falsity of these misconceptions. 1. Catholic lay teachers do more than staff empty classrooms. Their positive contributions are incalculable. Their daily connections with the trials, tribulations and temptations of life render them well suited to instruct Catholic youth, particularly in contrast to semi-cloistered religious, who are somewhat insulated from the problems personally confronted by the lay teacher. 2. Religious believe, and properly so, that their entire lives are dedicated to the education of Catholic youth. As a consequence, some of them look down on the lay teacher, who shares neither the vocation nor the total dedication of the religious. But oftentimes the lay teacher, while not sharing the religious vocation, is just as dedicated and may have made a greater sacrifice to enter and remain in the field of Catholic education.

Jackson Heights, N. Y. F. X. D.

Socialized Medicine

Several months ago you published an article on the British Medical Plan. I am sending you an article from a publication concerning the same subject but written from a different point of view. From this article you will see that a doctor in England is allowed \$2.52 a year to treat a patient. He must see him in the home, the office, etc., and also give him the medicine needed until he can get to a drug store to have a prescription filled. The patient may call the doctor every day or several times a day — but the doctor gets only the \$2.52 yearly from the government. If this would go on daily for a year, the doctor would have to make a call for less than one cent

daily. As a result of this form of practice in England, over 20% of the doctors leave England yearly to practice their profession elsewhere. Only about 3% of the medical men advise their children to become doctors. The hospitals are overcrowded all the time and no bed may be available for some time for a patient who needs immediate hospitalization. The mortality rate has been climbing steadily. Also, the patient must sign up with a doctor so that the doctor will be paid by the government and the patient will receive medical attention. But doctors do not want the extremely old patients or the chronically ill, because they demand too much attention and calls. Besides practicing medicine, the doctor must fill out many government forms, etc. The work load is too heavy. The doctor must take on so many patients to make a decent living that he is unable to give them the individual attention they should have. This causes the patient to have a sense of loss of respect toward the doctor as a professional man. To sum it up: the practice of medicine in England as of 1960 is very poor and bad for both the doctor and the patient, and not as your visitor stated in his interview.

Virginia

P. D. C., M.D.

I have just read the letters in your Readers Retort from doctors regarding socialized medicine. This is my opinion. I also am a doctor, and I think it is a pity that professional men have been so indoctrinated by organized medicine and dentistry regarding the horrors of socialism that they are blind to facts. A healthy population is essential to the national economy and well being, and hence is a rightful and legitimate concern of government. All

of our fine medical practice remains in an ivory tower if some method is not devised to get it down to the people who really need it. To make good health contingent upon financial ability to pay is a social injustice about which all must be concerned. A society with a chasm between rich and poor is to be abhorred, but even worse would be one which separated the rich and the sick. How strange that health services have been made universally available to people in atheistic countries such as Russia, while we still bicker about methods as the sick walk uncared for among us. So please, my medical colleagues, let's stop shouting down all social movements aimed at solving the problems of medical care on a universal basis, and pitch in to find a proper system for our country. It doesn't have to be done in the way England does it. But we have the same problem: getting the best quality medical care to the greatest possible number of people at the lowest possible cost and with a minimum of pain and suffering. We have the best doctors in the world, but are not the healthiest nation in the world by far. Why not? Let's get off the soap box and find out.

Michigan J. S., M. D.

Body in the Plane Wreck

The series of articles in the LIGUORIAN on Practice of the Love of Jesus Christ was so inspiring that I was just about to review it when the August LIGUORIAN arrived. The cheap, trashy article entitled Body in the Plane Wreck, on which you wasted six pages, has sickened me to the point where I find it revolting to even pick up the issues in which the Practice of the Love of Christ appeared. Some time ago it was suggested that the LIGUORIAN be mailed in envelopes. I urge you to do

so. At least the employees in the Post Office would have been unable to open the magazine and see the drivel we read. If that is too costly, how about leaving the titles off the front cover? Most of us can use an index. Let's hope only a green office boy was on hand when the "Body" article was slipped in. It might have been appropriate for a trashy newsstand. You've let us down — way down.

Michigan S. Z.

What was the point of the story about the body in the plane wreck? Was it to explain that however ugly the crime, forgiveness is possible? *Without* examination of each lurid detail, Christ did this nearly 2,000 years ago. He looked through the tears of Mary Magdalen, into her heart, and said simply, "Much has been forgiven her, because she has loved much." If this story indicates a trend, then LIGUORIAN must concentrate its efforts toward better, or at least more photography. The mentality in search of such articles expects pictures too.

Minn. L. N.

I am inclined to think that you will be hacked and heckled for publishing the story about the body in the plane wreck. I am sure it was only a story, for I remember the story about the body in the basement, by the same author, a year or two ago, which brought an avalanche of letters to your desk. To understand this story and to appreciate the point it makes, it is necessary to understand how it is possible for a person to commit some horrible sin and then to live with the guilt of that sin on his conscience for years and years without finding the courage to confess the sin — and to remember at the same time that while

there is a minute of life remaining there remains also the possibility of repentance, confession and forgiveness—no matter how horrible the sin that was committed. It is my hope that at least one almost-despairing sinner will read the story and grasp the grace to make his peace with God.

Chicago, Ill.

F. I.

How to Live

For several years now I have been a devoted subscriber, usually filling up on the LIGUORIAN with my daily breakfast coffee, although more often than not, temptation wins out and my reading time allotment extends much further than I should let it on the day I first receive the magazine. This is interesting to me: with the waning days of your July issue I made the mental note that really now I have read all there can be to read on how I *should* live; all that comes from now on must be repetition. Then yesterday came your August issue. I cannot refrain from expressing my admiration on your pertinent articles: How to Live One Day at a Time; Can You Be a Hero?—Personality Tip, and the Body in the Plane Wreck! Thank goodness for my church's reading stand where I first found the LIGUORIAN!

Dunkirk, N. Y.

L. C. S.

For the Coffee Break!

I want to let you know that after receiving the first two issues of the LIGUORIAN, I brought them to work to read during spare moments and left them on my desk overnight. Imagine my surprise the following day when the cleaning lady came in at five and asked if she could please read my copies when I was finished with them. She had a subscription before, but evidently couldn't afford to keep it up. So you

need not worry about passing on the LIGUORIAN. It passed itself on without any effort on my part by its fine reputation and enjoyable reading. It's nice to know that both the cleaning lady and I enjoy the same reading matter during our coffee breaks.

Chicago, Ill.

G. J. P.

Meat and Pabulum

I enjoy LIGUORIAN immensely — particularly, I am inclined to think, because of the adult outlook of each article. Your writers take it for granted that we, the Catholic readers, are interested in a mature approach to spiritual progress — and we are! It is all too seldom that we are thought of as anything but people with the mentality of a 12-year-old. We crave spiritual "meat" and are all too often fed "pabulum."

Detroit, Mich.

J. M. Z.

Expensive Churches

In an article some time ago under the heading, "Are Expensive Churches Necessary," you stated that God Himself directed the building of temples. Yet one thing I was taught in parochial school was that one of the first things Christ did when He entered the temple was to cast out the "money-changers." My heart saddens when, upon entering a Catholic Church I see the money-changers with their column of coins in the vestibule. How can this be? How can the Church condone this?

New Jersey

T. B. L.

• *Many people entirely misunderstand what the money-changers were doing in the temple in our Lord's time. These men were selling items to be used in the temple service for their own personal profit. No matter how collections are taken up in Catholic churches today, the money gathered is all for*

the upkeep of the church and for the service of God. Most priests admit that taking up money for the church at the door makes a bad impression, and they are trying to get away from it. But changing dollar bills into quarters is a far different thing from selling something for personal profit at the doors of the church.

The editors

Unsolicited Testimonial

I have read the article that appeared in the LIGUORIAN some months ago and is now a pamphlet under the title, "Are You Becoming an Alcoholic?" This is the best booklet I have ever run across on a subject that should engage everyone's attention today. I cannot help but observe the great increase in drinking wherever I go. I have also seen many of its tragic effects, in broken marriages and brilliant careers terminated. Your booklet should be at the door of every church, Catholic and non-Catholic.

Maryland

C. H.

• *The pamphlet referred to is priced at 10 cents with good discount for quantities.*

The editors

Around the Neighborhood

Your magazine makes a monthly round of our neighborhood. During the last three years it has played a large part in the conversion of my neighbor-lady and her two small children, and it was instrumental in bringing another neighbor back to the sacraments.

Los Angeles, Calif.

M. M.

Seven-day Week

I came across the LIGUORIAN quite by accident at a friend's house and promptly left with six back issues. I am still astounded by the impact of the

wisdom and teaching contained in it. I can almost say that I have learned more truth and understanding of my God and my religion from one year's subscription than I had from twelve years of Catholic education. I realize now that cramming for religion exams in school and college is not an adequate method of learning about the why's and wherefore's of our existence on earth. I do regret that I was not introduced to your magazine ten years ago in high school. As a young mother of four children under the age of five, I especially enjoy the stories to be read to children about Jesus and the saints. Too many of our "Catholic" friends seem to think that religion is something to be practiced only for an hour on Sunday morning — and that's the end for another week. This is probably the result of taking our faith and religion for granted during our school years — and it can easily be the beginning of falling away from God. The LIGUORIAN brings God into our everyday life by continually instructing us in the truths that we learned as children and promptly accepted (as children do) and just as promptly ignored (as children do). So, please, continue instructing us in the truth and, what is most important, the *reasons* for upholding the laws of God, which some non-Catholics and some Catholics, too, regard as outmoded and ridiculous.

Los Angeles, Calif.

M. A. P.

For Divorced Catholics

As a divorced Catholic I meet with many problems which never plagued me before. Since I get no assistance from my husband, I must work to support my child and I find it practically impossible to keep from becoming bitter. I am in my early twenties and I seem to have more temptations than

ever before. There must be quite a few Catholics in this predicament — persons who have tried everything to keep their marriage together and failed, and who are now unable to marry again. Would you please publish an article giving those of us who are divorced and sincerely want to lead a good and moral life, some help?

N. N.

Anon.

• *For the benefit of the writer of the above letter and for all others in the same situation we can say that two articles on this subject were published in the LIGUORIAN several years ago. They are now in pamphlet form and can be obtained from LIGUORIAN PAMPHLETS, Liguori, Missouri. The titles are: Program for Divorced Catholics and Divorced Catholics Tell Their Story. The pamphlets are priced at ten cents each, postpaid.*

The editors

A Word for Husbands

I think the husbands have been getting too much blame in recent months. I have been reading your magazine for some time now, and I have paid particular attention to the Readers Retort section. The overworked mothers and wives — the heartless husbands! I do not mean to belittle the mothers. I am a mother myself. I have three children. I am forty-one years old. I have multiple sclerosis and have been paralyzed from the waist down for six years; so I spend my days in bed while my husband is at work and the children are at school. My husband has stepped into my place along with going out to work for the past six years. We had housekeepers at first when the children were small, but even they had to have their days off. Thank God, the children are old enough now to help. They cook their own breakfast, they

share in the housework, and then a high school girl comes in after school and cooks a warm meal for the family. My husband cares for me and helps me into my wheelchair every night; he gives me exercises to keep my legs from becoming rigid. I'm afraid I would have given up long ago, had it not been for his constant prodding. On week ends he does the wash, irons, cooks and gives the house a general cleaning. I often wonder what it would be like to be able to rise in the morning, go into the kitchen and have a lovely breakfast waiting for my husband when he steps into the kitchen. I'll never be able to do that again, I know. The most he can expect in the line of remuneration is the deep love and respect of his wife and children and the respect of his friends and neighbors. This he has.

My advice to the young mothers whose husbands do not pitch in and help with the children and the housework is this: count your blessings, and probably the time will come when the husbands will help. Sometimes husbands and wives have a lot of growing up to do, even after marriage.

Calif.

Mrs. M. M.

Kind Words

Lately I have been giving my old copies of the LIGUORIAN to our dentist. He also reads each issue from cover to cover before he puts it on the table for public use. I'm hoping he'll subscribe too.

Newark, N. J.

T. C.

I just love the articles under the title *Liguoriana*. The prayers are always so humble and simple and really reach the heart.

St. Paul, Minn.

Mrs. R. E. C.

UNMARRIED

AND

UNFRUSTRATED

SOME months ago the LIGUORIAN invited letters to the editor regarding organizations for single Catholics over 25 to 30. It is a complaint commonly heard that this group of the parishioners in any given parish is often neglected in the organizational plans. Some people in this group seem to feel that the Church has no concern or care for them.

There is, it seems to us, more than a little unwarranted self-pity in such an attitude. The letters we have received would indicate that where there is sufficient interest and energy, organizations for the unmarried do get started, and wonderful things are accomplished. The organizations we are about to list came into being because there were people willing to make sacrifices for their success.

All the groups of which we have record appear to combine in varying

LOUIS G. MILLER, C.S.S.R.

degrees a social, spiritual, and a charitable purpose. If we make distinctions among them, it is based on the particular aspect which this or that group seems to stress.

A fundamental purpose, of course, is the social one of bringing unmarried adults together for social activities.

We quote from our letters:

We are pleased to have this opportunity to acquaint others with our Raphael Club, sponsored by St. Francis Church, Ridgefield Park, New Jersey.

Our club, named after St. Raphael, the saint of happy meetings, joy and youth was formed just two years ago. Its purpose is to supplement Senior Catholic Youth Organizations (whose age limit is 25) — by providing for

single Catholics, 26 years of age and over, living in Bergen County or nearby vicinity, a group that will fill the social, spiritual, cultural and athletic needs of the individual members.

The Raphael Club holds a regular monthly orchestra dance. The club program includes bowling, swimming indoors and outdoors, square dances, ice skating, roller skating, theatre parties, tennis, hikes, picnics, skiing, trips to Washington, D. C., art museums, or any other activities that might be of interest at the moment. . . . Meetings are held once a month — and everyone is welcome. For further information about the club drop a card to: The Raphael Club, c/o St. Francis Rectory, 114 Mt. Vernon Street, Ridgefield Park, New Jersey.

The Pius XII Club meets on the first and third Wednesdays of each month at St. Charles Church. Members come from all parishes and we have a chaplain appointed by the archbishop. The chaplain may be from another parish if so desired. Members are 21 and over. There is no stated maximum although it seems to be around 40. Aims of the club are religious, social and cultural. Social activities are emphasized mostly with many picnics, sight-seeing trips, parties, dances, etc. Members get together to bowl, play tennis, etc., according to their interests. As a group, the club does volunteer work at the Veterans' Hospital. The club has also provided teachers for a catechism program in nearby mission areas.

Albuquerque has had a rapidly expanding population in recent years. Many people have moved here from all sections of the country. The majority of our members are new to the city. Some have families, but many are here on their own. We feel there is a great

need for a club like ours to provide opportunities to meet and associate with other Catholics with similar interests. It is a good way to get off to a right start in a strange city. Other members who have lived here all their lives are anxious to help. For people who think the idea of a club sounds stuffy we'd like to point out that the twice-monthly meetings have more time apportioned to the social angle than to business. As for the business, it consists largely of making plans for other activities that will take place at members' homes during the month. We publish a social calendar with listings of activities for the month, addresses, etc. This is distributed at the first meeting each month and mailed to others who miss that particular meeting. We also publish a roster with all members' addresses and telephone numbers. This makes it possible to organize spur-of-the-moment entertainment. We offer friendship, companionship and recreation which we hope makes it easier to remain a good, devout Catholic. There is nothing like having the good example of friends to stay on the straight and narrow.

(Our correspondent: Lucille Batterson, 1000 Copper, N.E., Albuquerque, New Mexico.)

The Dominic Club has a somewhat wider scope, and has branches in a number of parishes. It was founded in Minneapolis in 1945, and has the stated aim of combining spiritual, social and charitable activities to provide true Christian friendship for its members. There are monthly Communion breakfasts, group attendance at the first Friday evening Mass, and an annual day of recollection. Social activities are engaged in

throughout the year. The members, in addition, actively seek outlets for their charity in their particular area, such as visiting the sick, helping the poor, and providing care for orphans. A Madison, Wisconsin, correspondent writes that the local chapter of the Dominic Club has operated very successfully in the last year. Address: The Dominic Club, 610 Sheldon St., Madison 5, Wisconsin.

In Chicago, Illinois, the A.C.T.S. (Ace Catholic Traveling Societal) has been flourishing for several years. A letter from Betty Behof, its founder informs us:

The purpose of our club is to organize groups of Roman Catholics, single, widows and widowers over 30 years of age on a nationwide basis, and to direct such groups in social, charitable, spiritual and educational activities. Since October 1956 our calendar has been filled with varied social and sports programs designed for mixed groups. We attend our anniversary and spring Masses, and days of recollection in a mixed group, but our retreats are separate for men and women, as a rule. Our publication, ACTION, is issued once a month. One of its features is a Q & A Box by our moderator. This year we successfully initiated our travel program, and through this program we hope to bring members together, no matter where they live. It is on this point alone that we urge single adults over 30 everywhere to join us. We are in a talking stage of planning a retirement residence for members . . . also, for those interested, a co-op home. Our Chicago chapter offers free insurance, also is getting an investment group started. A Milwau-

kee chapter is getting ready to make its formal application this coming fall. We are prepared to give information to anyone interested in organizing a chapter in their local area, if they are prepared to work for it. We feel this club has much to offer to people who are willing to work unselfishly in a good cause. Write A.C.T.S., 908 Belleplaine Avenue, Chicago 13, Illinois.

Of a more spiritual purpose is the Miriam Guild, 2605 Woodburn Ave., Cincinnati 6, Ohio. Designed for single women over 25 it is concerned primarily with the personal spiritual advancement of members, and the lay apostolate. In its program of activities are monthly meetings, monthly evenings of recollection, and an annual retreat. A brochure sent by one of the members states:

The members of the Miriam Guild are interested in doing more than just what we MUST do to save our souls. . . . We have joined together for our own spiritual advancement. As a person grows spiritually, she cannot help but influence for the better those with whom she comes in contact; that is, she will naturally be an apostle.

Of this same stamp is the Sarto Club, with headquarters at the K of C Hall, 525 S. 5th St., Louisville, Kentucky. Its membership is open to all Catholics who are 19 or over and single. Here is the opening paragraph of its constitution:

We, the members of the Sarto Club, Inc., grateful to almighty God for the blessings bestowed on us through the intercession of our patron, St. Pius X,

do hereby meet, and ordain and establish this constitution.

This organization's name shall be the Sarto Club, Inc., duly recognized and registered with the Commonwealth of Kentucky as a charitable, non-profit organization. The club's motto shall be "to restore all things in Christ," and its purpose shall be to assist in the development of Christian personality through such religious, charitable and social activities as the officers and membership select.

The M.I.S.S. of Buffalo, New York, is distinctive for its specialized and very noble purpose. The letters stand for Mary Immaculate's Sponsors of Seminarians, and the founders Nan and Patricia Halligan, 21 Woodward Ave., Buffalo 14, N. Y., write:

As our name implies, we are organized to educate boys for the holy priesthood in the foreign mission fields. The club was founded in 1959 by my sister and myself with the permission of our bishop. All moneys collected go for the education of the boys. We do not spend anything on entertainment, get-well cards for members, flowers, etc., and in this way we are able to accomplish what we set out to do when organizing the club. All the members understand that the main purpose is our priests, and the spiritual benefits we gain from their prayers. So no one is offended when no get-well cards or flowers are sent. We meet for dinner once a month and our meeting consists of just things that need to be brought to the attention of the members, and also reports on activities, such as baked goods sales, raffles, etc., to raise money for our fund. Other than that, there is no business connected

with the club. We do not have minutes of meetings read which are very boring, we do not have officers, since every member takes an active part, and this eliminates cliques. Some of these women live alone and this is their only outlet socially and so we just have a pleasant evening with dinner and no speakers. Our members range in age from 23 on up. We have some in the 30's, 40's, 50's and as you well know, no woman ever goes beyond 50, so we ask no questions about age. Every month at dinner we have the girls born that month sit at the head table and we have a birthday cake to celebrate. Many of these women never have anyone to share these things with, and so it makes their lives a little happier. In this way everyone gets a chance to sit at the head table at some time and they feel like officers. To date (and we celebrated our anniversary of one year this month) we have helped educate three boys for the priesthood. When God the Father asks: "Where are your children?" we can answer, "Father, we have given You servants and these are our sons." We would like to get members in other cities, Father, so please mention us in THE LIGUORIAN, and thank you.

In New Orleans the Padua 20's of St. Anthony's Church form an organization which seeks to draw together young adults for social and spiritual purposes. Within the last year members of this organization were active in planning a national convention of such clubs in which ideas could be shared and plans of mutual interest discussed. Here is a project which deserves support on the part of those concerned. For information on the Padua 20's write

Betty Harrison, 4640 Canal St., New Orleans 19, La.

In New York City a special type of spiritual activity is being promoted for older single women. It is called the Bethany Conference, with reference to the home of Martha and Mary in Bethany, where Christ often stopped and gave spiritual direction to the two sisters. It is not designed as a membership organization as yet. Its purpose, rather, is to offer a plan by which mature (about 30 years of age and up) unmarried women may gather together for a period of thought and prayer on their special vocation. A Bethany Conference consists of a combination of discourses by a priest director, with periods of group discussion alternating with periods of thought and prayer. Such a conference can be held wherever an interested group can secure a qualified director and a place to meet.

Those interested in further information on the Bethany Conference idea may write to Miss Margaret Mary Kelly, 315 E. 72nd St., New York 21, N. Y.

THE activities mentioned in this article represent, we feel sure, only a few among many which exist throughout the nation. But these will at least serve as standing proof that where there are interested and active people, much can be accomplished.

One correspondent wrote to make us a *bona fide* offer of \$1000 to help set up a matrimonial bureau which would provide for unmarried adults a greater opportunity for marriage. That marriage is often enough a hap-

py by-product of such groups as we have been discussing is clear enough. But we do not believe that marriage is their primary purpose, nor do we feel that it is in our competence to sponsor any such bureau.

Rather it is our opinion that it should be the chief purpose of these groups to develop the conviction in the members that remaining unmarried can represent a genuine vocation, and that in this vocation there is a tremendous potential for doing good. The whole range of the lay apostolate, so vital to our times, stretches before them. Let them not waste time bemoaning their single fate. Let them rise up and seize hold of life joyously, courageously and with complete trust in God. The unmarried represent a minority in the world — but a minority which, united in this great cause, can change the world and bring it back to God.

IMP OF RESTLESSNESS

It is a habit of the devil to represent to the servants of Jesus Christ that they might be doing better work for God elsewhere than where they are, his evil purpose being to disquiet and unsettle a soul in order to lure him away from his post.

St. Francis Xavier



WISE DISCIPLINE

Train a boy in the way he should go;
even when he is old, he will not swerve from it.

Proverbs 22:6

FEATURE LETTER

Pressure from the Parish?

Reverend and dear Fathers:

I note with great interest your editorial titled "No Advertising?" which I found on the back cover of the July LIGUORIAN. With its principle and objective may I say I heartily agree?

This statement of principle brings to mind a practice, not uncommon, which to some degree is related to your editorial.

Let me begin by giving the setting of a hypothetical case. Let us suppose a new church is being dedicated. Some weeks prior to the date of dedication the pastor plans a booklet which will give the fifty-year history of the parish, showing pictures of the earlier buildings and former pastors, as well as the dates of the various periods of their pastorates. A part of the plan involves the soliciting, by a member or members of said parish, of the retail merchants of the town or

city to purchase so-called advertising space in the booklet. The number of pages that will be found in the booklet will be governed by the amount of "advertising" space "sold"—that is, space that is over and above the space that is necessary for the ostensible purpose of the parish history.

You can readily understand that at times a retailer of whatever religion, when approached by a solicitor, might say to himself, "I do not want to purchase this space in the booklet, but I might injure my business by being talked about when the word gets around that I refused to buy advertising space in the booklet." Let us say that he fears his refusal will be talked about not only by the members of the committee, but by the pastor and a goodly percentage of the parishioners as well. He further says to himself that if he were

planning to purchase advertising space in general, the same amount in newspaper advertising would do much more good, businesswise, principally because of the greater circulation of such medium of advertising.

There are grounds for suspicion that such a booklet, which, by the way, is probably of very good glazed paper, would never have been issued, had not the sale of so-called advertising space been made a part of the plan. At least it would have been published at a much more modest expense.

In a sense, it seems to me, inappropriate that a publication which is issued for the purpose of memorializing such an occasion should contain any hint of commercialization.

I believe that you will agree that pure advertising is that which the merchant can agree to purchase or refuse according to what he estimates its value or lack of value to be. When, in the circumstances already described, he does not want to purchase, but does agree to do so because of fear, that type of operation begins to look like a shakedown. May I say that the committee and those interested in the parish, do not think of it in that way? While the pastor may not objectively think of it in that sense, he knows, or should know, subjectively that that is of what the selling program consists.

I believe that such an enterprise is unfair and unjust to the retail merchants in the community, and should be, furthermore, beneath the dignity of any Catholic parish. In short, I do

not think that these matters should be handled as shakedowns, particularly by churches or congregations. I think further that there should be no taint of subterfuge.

Minn. W. P. M.

• There are a number of questions that can be asked and discussed in connection with the above letter. Some of them are: 1. Is the solicitation of the retail merchants really a request to buy advertising on a commercial basis (which normally is expected to result in increased local trade), or is it actually a request to help underwrite the expense of publishing the booklet as a gesture of good will? 2. Does solicitation of the merchants and business men, in a case like this, really put unfair pressure on them? 3. Would it be better to approach the merchants with a request for a donation, on a personal and non-commercial basis, just as other members of the parish are asked to be "patrons" by the contribution of a fixed amount toward payment of the expense of publishing the booklet? — The answers to these questions ought, we believe, be based on the principle that projects like dedication or anniversary celebrations and programs result in definite, if somewhat intangible, benefits for the entire community, and that the spirit of community and parish solidarity calls for a cooperative effort to insure the success of such projects. We invite the comments of our readers. Tell us how this matter was handled in your parish or how you think it should be managed.

The editors



POINTED PARAGRAPHS

Citizen's Duty

With the national election in the immediate offing, citizens of a democracy such as ours should do some reflecting on the responsibilities of citizenship. If an appreciable number of citizens ignore these responsibilities, democratic ideals are in very real danger.

Perhaps this reflection might be cast in the form of a brief questionnaire, taken from Father Keller's interesting little handbook of citizenship, *Government Is Your Business*.

Do I consider it my solemn duty to cast my vote in local and national elections, and do I try to understand the issues and to vote intelligently for those who seem to me best qualified to handle them?

Do I hold up service in government as an honorable occupation to which the best citizens should aspire, or do I use every opportunity to belittle and ridicule those who undertake a career in government?

Do I indiscriminately brand everyone in government as a "grafter" or a "crook," and thus slander those who are doing their best to serve the public honestly and efficiently?

Am I constantly harping on defects in government and seldom if ever drawing attention to the service it renders to all citizens?

Do I run the risk of oversimplifying delicate and complicated problems of government by jumping to hasty conclusions that solve nothing, and only serve to muddy the waters further?

Do I make it a practice to disagree without getting disagreeable when discussing the weaknesses and difficulties of government?

Do I put the objectives of a political party, a business or an organization before the best interests of the country?

Do I take a special delight in stirring up trouble or in making a bad situation worse, when I should be using my time and energy to bring conflicting interests together?

Anyone who faces up to these questions honestly will perhaps find much that needs to be done before he can consider himself a true citizen.

All Saints to Be

November 1 is the liturgical feast of all the saints who are in heaven, all who have made the grade, all who possess and will never lose the rapturous companionship of God. We are sure that their number is countless. Thinking of them and rejoicing with them on their general feast day should give rise to specific reflections on the part of all of us

who have not yet finished the battle we were brought into being to wage.

One's reflections on this day dedicated to all the saints in paradise should take the form of the following three principles:

1. *I am called by God to be a saint.* This means two things. It means that I am called to be a saint in heaven some day, with all the saints already there. It also means I am called to be a saint on earth — at least to keep on trying to be a saint. Christ made this clear when He said: "Be ye perfect." St. Paul re-emphasized the same truth when he said: "This is the will of God — your sanctification."

2. *I am given all the helps and means necessary to be a saint.* I cannot evade my calling by saying it is impossible or beyond my means or impractical. Christ said His grace is sufficient to make any of His followers a saint. It is not only sufficient; it is copious and superabundant. Experience proves this by the manner in which the grace of God has made saints of the greatest sinners and the most unlikely human material.

3. *I am asked merely to cooperate with the grace of God to be a saint.* This means using the means through which grace comes to me (the Mass, the sacraments, prayer) steadily, regularly, habitually. It means suppressing or dominating the evil inclinations within me. It means modeling my life on that of Christ.

Thus the feast of All Saints becomes not only the feast of all actual

saints in heaven, but of all potential saints as well. I am one of the potentials.

Lord, let me not fail to be what you have called me to be!

Pen-Pals for Peace

Pax Christi is the name of a Catholic movement dedicated to the task of bringing the peace of Christ into the relations between nations. This sounds like a rather broad and difficult objective, but the movement uses some very homely and practical means for inching forward toward its stated objective. One of these means is that of encouraging correspondence between persons of different nations.

This, we feel, will appeal strongly to many people who are first or second generation immigrants to America, and to many others for whom correspondence with distant friends is a blessed antidote for loneliness. Whatever the more natural motive for making contacts with foreign friends, there is always the supernatural element of wanting to know people of other nations so that out of knowledge genuine charity may flow.

An appeal for correspondents is made by *Pax Christi* especially to individuals who know enough of one of the European languages to write letters in that language. Even students of French or German or Italian or Spanish, etc., who may feel that they are less than proficient in writing in the language they are studying, are nevertheless invited to discard their fear of making mistakes and take up correspondence with a foreign friend.

Here is all that need be done. Write a short note (in English if you will) to Pax Christi - ICC, (18) Waller-Fangen/Saar, West Germany. State in your letter what country and what language you are interested in, and ask for the name or names of individuals in that country with whom you may correspond. Since *Pax Christi* is established in England, those who can or wish to correspond only in English may ask for the names of individuals in the British empire.

This is only one of the means used by *Pax Christi* to bring the people of different nations into friendship and knowledge of one another. Other elements of its program are these:

- 1) promoting prayers for peace;
- 2) encouraging people to receive foreign visitors into their homes and visiting them in their homes;
- 3) helping the clergy to establish links between their parishes and parishes abroad;
- 4) setting up centers for foreign visitors;
- 5) making students and workers from different countries feel welcome in their surroundings;
- 6) joining in pilgrimages and congresses sponsored by *Pax Christi*.

The principle behind all this is one long proved by experience, that national and racial prejudice, mistrust, ill-feeling are most easily liquidated when the people involved are brought into personal and friendly contact with one another.

Medal for Air Travelers

Recently some criticism has been voiced in the Catholic press concerning exaggerated attachment to medals and their use. That medals can become an occasion for superstition is obvious; human nature is capable of excess in the use of any good thing. But there is another extreme to be avoided, namely, pretending that medals should be ignored as being of hurtful rather than helpful significance.

Against such an attitude is the teaching of many saints and wise men, and the sanction on the wearing of medals which is given by the authority of the Church itself. A blessed medal, in fact, rates the title of sacramental, or little sacrament, which means that in the design of the Church it is an instrument of grace which comes to the individual through the prayer and blessing of the Church and through devotion and piety shown in the use of the sacramental. To think or speak otherwise is to be outside the main stream of Catholic thought.

All this is said by way of introduction to a new medal recently brought to our attention, dedicated to our Lady of Loretto, patroness of aviators and air travelers. St. Christopher, as is well known, has long been considered patron of travelers, and his medal can be seen affixed to the interior of many an automobile and other vehicles as well. Soon after airplanes came into common use, it was felt that there was need of a special patron for this type of transportation. On March 24, 1920, in

the early stages of air travel, Pope Benedict XV solemnly declared Our Lady of Loretto chief patroness before God of air travelers.

There was a sound reason for this choice. In the town of Loreto, on the east coast of Italy, can be seen the holy house of Nazareth, where, according to an ancient tradition, Mary, the mother of God, was born, saluted by the angel, and where the Incarnate Word became flesh in her womb. The tiny house is enshrined in a magnificent basilica, and an inscription reads as follows: "Angels conveyed this house from Palestine to the town of Tersato in Illyria in the year of salvation 1291. . . . Three years later . . . it was carried again by the ministry of angels and placed in a wood near this hill."

This event, of course, is not part of the official teaching of the Church. Nevertheless, as a private revelation, it has immense prestige and standing. More than 50 popes have in various ways rendered honor to the shrine, and a large number of saints have paid honor to Mary there.

Information on the medal of Our Lady of Loretto can be secured by writing to Hempstead Council No. 1241, Knights of Columbus, Box 617, Hempstead, N. Y.

Double Talk

A man had two sons. One morning he said to the first, "Son, go to work today in my vineyard." The boy answered very willingly, "Why, of course, I'll work today in your vineyard." But he did not. He wasn't even seen around the vineyard all

day long. The father said to the second boy: "Son, go to work today in my vineyard." But that son, at the moment, did not feel like it, and he answered: "I will not." But afterward, thinking it over, he realized how shabbily he was treating his father, whom he really loved, and he had a change of heart. And even though he still may not have felt like it, he went to work in his father's vineyard.

And our Lord asked, "Which of the two did the will of his father?" You can't miss the answer — or the point of the story.

God says to you: "Go to work today — sell shoes or furniture, drive a car, pound a typewriter, cook the meals, take care of the home, teach the children, take care of the sick. Don't eat meat today, do not take what belongs to another, carry this cross."

You may say, "Oh, dear God, I don't feel like it, but because you are asking me, I'll do it." Are you loving God? There's no doubt about it.

What We Talk About

People like to talk about, hear about, read about the things they are interested in. When several persons join in conversation, they talk about anything: from the sun to everything under it. But when was the last time you heard yourself or anybody else speak openly about God and His dealings with mankind; about the soul; or the saints; or the real meaning of Christmas; or about any of the feasts or holidays on the Church's calendar?

Well, if we don't talk about or read about God and His world, is it because we are not interested? Is it because we feel that it is not necessary to talk about God, or think of Him, since we seem to be getting along rather comfortably without doing so? Or does talking about God and the soul mean about the same as speaking in a foreign language, using words that have no meaning?

If we have been placed in this world to know God, to love Him and to serve Him so that we may be happy with Him forever in heaven, how much have we accomplished toward fulfilling this duty and destiny if we are practically speechless and thoughtless when there is occasion or opportunity to think about God or to say a few words about Him to someone else?

The "Have" — "Have Not" Gap

	<i>Developed Countries</i>	<i>Under-developed Countries</i>
	North Amer.	South Amer.
	Europe	Asia
	Oceania	Africa
Population	900 million	1900 million
Annual Output	\$1400 per capita	\$120 per capita
Health	67 years life expectancy	36 years life expectancy
Education	95% literacy	35% literacy
Religion	36% Catholic	9% Catholic

The summary printed above, taken from *Mission*, is worthy of close study by Americans. Too often we are inclined to blind ourselves to the unpleasant realities which surround

us in the world. Through no virtue or merit of our own, we belong to the most fortunate 30% of the world population which consumes 80 per cent of the world's goods, while the remaining 70 per cent of all human beings must survive on only 20 per cent.

It is no mere idle threat to say that there is revolution in the very air in this modern world. The "have-nots" are rising up against the "haves." In Africa, in Asia, in Latin America, the strong winds are blowing, and indeed, in some places, have reached hurricane force.

Why do we mention this unpleasant fact? Because people need to be jolted out of their smugness, and to realize the tremendous task which faces them: to bring about the reign of true justice and genuine charity in the world. In this great work everyone has some contribution to make, whether of personal service, or of material goods, and especially of prayer and sacrifice.

Through the missionary religious societies, and through the Society for the Propagation of the Faith (whose annual appeal is made in many places in October) everyone can help on both the material and the spiritual side to close the gap between the "haves" and "have-nots." There is no more important and pressing duty in the world.

WORD TO WISE

A single reprimand does more for a man of intelligence than a hundred lashes for a fool.

Proverbs 17:10

LIGUORIANA



The Practice of the Love of Jesus Christ

Chapter VIII—Love Is Not Perverse (continued)

By *St. Alphonsus Liguori*

Translated by

C. D. McEnniry, C.S.S.R.

IF YOU realize that you are living in the unhappy state of lukewarmness what should you do?

It does indeed seem almost impossible for a lukewarm soul to regain its former fervor; but our Lord says: "The things that are impossible with men are possible with God." (Luke 18:27)

Whoever prays and makes use of the means will succeed. The means for rising from lukewarmness and setting out on the road to holiness are five:

1. The desire for holiness
2. The determination to succeed
3. Meditation
4. Frequent Communion
5. Prayer.

I. The Desire for Holiness

Holy desires are the wings by which we rise above the earth. Holy desires, says St. Lawrence Justinian, increase our strength and lessen our pain. They give us the force to march ahead on the road to holiness, and they lighten the difficulties of the way. Whoever has this genuine desire never stops on the road to hol-

iness. And he who never stops, finally arrives. On the contrary, whoever has not this desire, will always go backward and find himself ever more faulty than before. St. Augustine says that, on the road to God, not to go forward is to go back. Whoever does not make continual efforts to advance will find himself swept back by the current of his own corrupt nature.

It is a great mistake to say: "God does not expect us all to be holy." St. Paul says the contrary: "This is . . . the will of God, your sanctification." (I Thess. 4:3)

God *does* want everybody to be holy — each in his own state: the religious as a religious, the secular as a secular, the priest as a priest, the married man as a married man, the merchant as a merchant, the soldier as a soldier, and the same for every other state in life.

Of marvelous beauty are the admonitions which my great advocate, St. Teresa, gives on this subject. In one place she says: "Let our ideals be high; that is the secret of true progress." In another place she says: "Never lose heart, but trust in God, for by manly efforts we can, little by little, with the help of God, reach the

heights which the saints have reached before us."

And to prove it she cites persons of her acquaintance who, thanks to their strong desires, made great progress in a short time. She says: "The Lord is as much pleased with good desires as He is with the good acts themselves." In another place she says: "God does not give many great graces except to those who have a great desire for His love." In yet another place she says: "God is not slow in repaying, even in this life, every good desire, for He loves generous souls, provided they do not proudly presume on their own strength."

The saint herself was one of those generous souls. One day she told the Lord that, if in heaven she found others who enjoyed greater happiness than she it would not bother her; but if she found others who loved God more, she did not know how she could stand it.

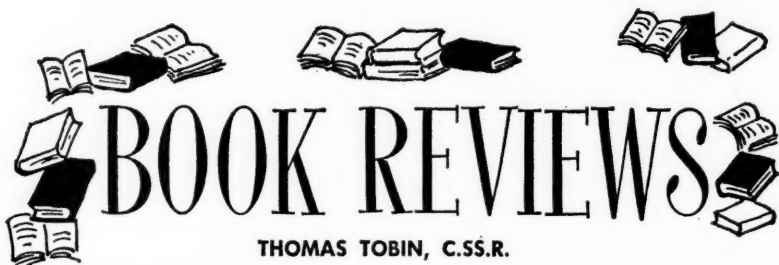
Courage then! Great courage! "The Lord is good . . . to the soul that seeketh Him." (Lam. 3:25) God is so good and so generous to every soul that seeks Him in earnest. Neither can our past sins hinder us from becoming holy if we really want to. St. Teresa declares: "The devil tries to make us think it is pride to have lofty desires and to wish to imitate the saints; but it is really a great help thus to arouse ourselves for noble efforts because, even though we are not yet strong enough to go the whole way, we shall surely make great progress."

St. Paul writes: "To them that love God all things work together unto good." (Romans 8:28) And an ancient commentary adds, "even sins." Past sins can help us to become holy, in so far as the thought of them makes us more humble and more thankful because of God's goodness toward us even after we have so gravely offended Him. "I can do nothing, I can merit nothing." So the sinner should speak. "I deserve nothing but hell. But God is a God of boundless goodness Who has promised to hear every one that prays to Him, and now that He has lifted me out of the state of damnation and wishes me to become holy and offers me the necessary help, I surely can become holy, not by my own strength, but by His grace. *I can do all things in Him that strengtheneth me.*" (Phil. 4:13)

If we have good desires, let us take heart and, trusting in God's help, set to work to put them into practice. If we meet with obstacles on the way, let us be calm and conform ourselves to the divine will. God's will must be preferred even to our good desire. St. Mary Magdalen of Pazzi would rather have gone on without holiness than attain to holiness without the will of God.

POINT TO REMEMBER

The wise and prudent man does not believe every story he hears; he knows that human beings are inclined to evil and very apt to say things that are not true. And sometimes evil is more easily spoken and believed of another than good.



BOOK REVIEWS

THOMAS TOBIN, C.S.S.R.

We recommend that books listed or reviewed in THE LIGUORIAN be purchased at your local bookstore. If you cannot obtain the book in that way, you may write to THE LIGUORIAN for further information.

All Lost in Wonder

Walter J. Burghardt, S.J.

The title of this book of sermons is taken from a line by Gerard Manley Hopkins and reveals the poetic flavor that enhances the basic theology. The title line is quoted again in the beautiful words on the role of woman. Some of these thoughts are worth quoting: "Let us make him a help like to himself." A help. . . . In that tiny word, in that tender syllable is mirrored the ideal of womanhood. For it implies of its very nature, a giving. — God's gift to woman was the gift of giving. . . . In our blindness we have chained God's call — vocation — to a kitchen and a cloister. And yet, in His goodness, God intended that there should always be women who, for a day or for life, would give themselves, not directly to Him, not to a single human being, but to a whole little world of human beings. We call it a 'career' — but the world has been ringed round with selfishness. In point of fact, doctor or lawyer or banker, social worker, nurse or psychiatrist, if a woman is to satisfy the deepest demands of her nature, there must always be a question of giving. Not merely pills or opinions on report cards. . . . If a woman is to satisfy the deepest demands of her nature . . . she must give herself and she must give God."

A sample of the wealth of imagery and thought that is found in these reflections on many aspects of Christian life.
(Newman Press, \$3.50)

Life After Death

Earl of Wicklow, editor

This slender book which contains reflections on **Life After Death** has been gathered from many sources by the Earl of Wicklow. It presents some very consoling truths as expressed by many of the great writers of England.

(Newman Press, \$2.75)

St. Gerard Majella

John Carr, C.S.S.R.

The name of St. Gerard Majella is becoming a familiar one to mothers in the United States. The only complete life of this saint in English has been written by the Irish Redemptorist, John Carr. **St. Gerard Majella** is an abridgment of the earlier biography, **To Heaven Through A Window**. Based on authentic documents it tells of the extraordinary miracles as well as the heroic virtues common in the life of this Italian brother. It is recommended to all who wish to know more about this brother and to all who wish to make the acquaintance of one who is called, "the great wonder worker of our day."

(Newman Press, \$2.75)

What They Ask about Morals

Monsignor J. D. Conway

Monsignor J. D. Conway, director of the Catholic Student Center at the University of Iowa and syndicated Catholic author, has selected from his past columns the questions and answers that pertain to moral matters. The sixteen chapters discuss basic **Moral Considerations**, the **Commandments**, the **Sacraments**, and **Modern Problems**. The answers are sound and practical and with the occasional relief of wit. A sure answer to questions that Catholics ask themselves and are asked by others.

(Fides, \$4.95)

Liturgy and Christian Life

Raphael Clynes, O.F.M.

The Irish Franciscan, Father Raphael Clynes, explains the place of the liturgy in the Christian life. The five parts of the book consider: **Living with Christ through the Liturgy**, **The Mass**, **The Sacraments**, **The Divine Office** and **The Liturgical Year**.

(St. Anthony Guild Press, \$4.00)

Pepe and Sheba

Patricia Lopez

This is an attractive and warmhearted little tale for young readers about an orphan boy in Naples who befriends a sick old mule and thereby endears himself to God. The author writes clearly, simply and fluently, keeping the narrative line firm throughout; and the illustrations, colorful and imaginative, serve to enhance the text. The book is not only entertaining, but also contains a valuable Christian moral which should recommend it to parents with growing children. (J. G. O'C.)

(Vantage Press, Inc., \$2.00)

Morals and Man

Gerald Vann, O.P.

New edition of a popular book by the English Dominican theologian. He points out how modern man must find himself as a man in the face of all the forces that tend to subjugate him. A book that delves deeply for all those who wish a fuller understanding of themselves and moral principles.

(Sheed and Ward, \$3.50)

Advise and Consent

Allen Drury

This novel has been on the best seller list for over a year. It is the story of the chain of events set in motion when the president of the United States sent the name of a new secretary of state for the advice and consent of the Senate. The novelist concentrates on the reactions of four men. Bob Munson, the majority leader, is torn between his loyalty to the president and his doubts about the suitability of the new man. Seab Cooley, the Southern patriot, launches another attack upon the nominee and his principles. Brig Anderson, the strict and aloof senator from Utah, fights the president and is destroyed. Orrin Knox, a lifelong opponent of the man in the White House, sticks to his principles at the sacrifice of great personal gain. Allen Drury, a newspaperman in Washington, has written an interesting novel that catches the flavor of Washington — a mixture of idealism and crude realism — and delineates strong characters in the senators and especially in the president. This adult novel holds the attention of the reader through all its 616 pages.

(Doubleday and Co., \$5.75)

Love One Another

Louis Colin, C.S.S.R.

Fergus Murphy, translator

One of the most prolific of spiritual writers is the French Redemptorist, Father Louis Colin. Most of his life has been spent in giving retreats, and the fruits of his research and experiences are found in his books. **Love One Another** is the sequel to his previous work on the love of God. Like his other works, it is a very scholarly and readable presentation. His deep knowledge of theology and his wide reading in the fields of the spiritual authors and lives of the saints are very evident in this book. If this reviewer were asked to recommend one book on fraternal charity, he would suggest **Love One Another** because of the fullness of coverage and the liveliness of presentation.

(Newman Press, \$4.25)

The Vocation of the Single Woman A. M. Carré, editor

It is a good sign of progressive Catholic thinking that a great deal of attention is being directed to the place of the single woman. In the past only the religious life was dignified as a vocation; in the present the married and single life are also seen as special vocations. A. M. Carré, O.P., a distinguished French author, has gathered a series of views and testimonies on **The Vocation of the Single Woman**. The views are furnished by a priest, a sociologist and a doctor; the testimonies are given by single women who have found fruitfulness and happiness in their vocation. It is interesting to note that one of the single women, a social worker, has successfully adopted two children. Single women, as well as those who are called upon to guide them, will benefit by reading this book.

(P. J. Kenedy and Sons, \$3.00)

Women in Wonderland

Dorothy Dohen

Dorothy Dohen, a former editor of *Integrity*, examines the present position of Catholic women in America. She brings her knowledge as a sociologist, psychologist and religious philosopher to bear on the complex role of women today. The first few chapters examine the nature of woman and her background. The next eight chapters discuss: **Women in Marriage, Working Wives, The Mother, The Widow, Divorce and The Divorcee, Single Women and Dedicated Virginity. The Education and Spirituality of Women** are the topics of the last two chapters. Miss Dohen is well equipped by knowledge and literary skill to furnish a stimulating book of interest to Catholic women.

(Sheed and Ward, \$4.50)

Harvest 1960

Dan Herr

Paul Cuneo, editors

Dan Herr and Paul Cuneo of the Thomas More Association have made a selection of the best articles from the Catholic Press during the last year. It is a good choice with a combination of the light and the serious, and a mixture of established and new authors. On the serious side there are Christopher Dawson, Senator McCarthy, Stephen A. Mitchell, John Cogley, Charles Malik and Thomas E. Murray who write on Catholic life today. Dorothy Day, the Duggans, Lucille Hasley and Father Robert Leiber write of the lighter aspect of Catholic life. It would be difficult to single out essays for special attention as all the selections are of high quality. A good view of the Catholic Press during the past year.

(Newman Press, \$3.50)

BEST SELLERS

A Moral Evaluation of Current Books, Published at the University of Scranton, Pa.

MOST POPULAR

(Not necessarily approved. Roman numeral indicates a moral rating according to categories used in general list.)

The Leopard (IIa)—*di Lampedusa*
Hawaii (IIb)—*Michener*
Advise and Consent (IIb)—*Drury*
The Chapman Report (IV)—
Wallace
Water of Life (IV)—*Robinson*
The Lovely Ambition (IIa)—*Chase*
The Affair (IIa)—*Snow*
The View from the Fortieth Floor
(IIb)—*White*
Watcher in the Shadows (I)—
Household
To Kill a Mockingbird (IIa)—*Lee*
Trustee from the Tool Room (IIa)
—*Shute*
The Lincoln Lords (I)—*Hawley*
Before You Go (IIb)—*Weidman*
The Inspector (IIa)—*de Hartog*

I. Suitable for general reading:

Benedictine and Moor—*Beach & Dunphy*
Diving for Pleasure and Treasure—
Blair
This Demi-Paradise—*Halsey*
Mrs. Fitzherbert—*Leslie*
The Long Rescue—*Powell*
Trout Madness—*Traver*
First Men to the Moon—*von Braun*
Soul of the Lion: A Biography of
Gen. Joshua L. Chamberlain—
Wallace
Frederick Delius—*Beecham*
Kith and Kin—*Bentley*
The Healing Power of Poetry—
Blanton

Don't Forget to Write—*Buchwald*
Surface at the Pole—*Calvert*
Christianity and Communism—
Chambre
Ghost Ship at the Pole—*Cross*
Eastern Liturgies—*Dalmais*
The Twentieth Century Encyclopedia
of Catholicism—*Daniel-Rops*
(ed.)
The Christian Calendar—*Denis-
Boulet*
The Rome Escape Line—*Derry*
The Cheerful Day—*Fairbrother*
But Not Forgotten—*Fenison*
The Yankee from Tennessee—
Gerson
The Hyphenated Family—*Hagedorn*
There's Good News Tonight—
Heatter
A Pact With Satan—*Holton*
The Case of Sonya Wayward—*Innes*
The Monitor Affair—*Kelland*
Vestments and Church Furniture—
Lesage
Follow Me—*Reilly*
Christian Theater—*Speaight*
Berenson: A Biography—*Sprigge*
Valley of Smugglers—*Upfield*
The Hands of Cormac Joyce—
Wibberley
The Lighted Heart—*Yates*
View-Hunting in Italy—*Bloeme*
Now and at the Hour—*Cormier*
The Magnolia Jungle—*East*
A Minnesota Doctor's Home Rem-
edies for Common and Uncom-
mon Ailments—*Eichenlaub*
Flying Saucers: Top Secret—
Keyhoe
Best Sport Stories—1960—*Marsh &
Ehre* (eds.)
The Greatest Raid of All—*Phillips*
Julian the Apostate—*Ricciotti*

Guide to the Bible: Vol. I—

Roberts & Tricot

Robert Frost: The Trial by Existence—*Sergeant*

Mother Is Minnie—*Untermeyer*

II. Suitable only for adults:

A. Because of advanced style and contents:

A Net of Gold—*Ekert-Rotholz*

The Liberal Hour—*Galbraith*

Madame Goldenflower—*Lee*

Anna Teller—*Sinclair*

The Burning Eyes—*Canning*

The Bridge—*Gregor*

A Conscience in Conflict—*Gruber*

The Later Middle Ages—*Gillemain*

The Four Loves—*Lewis*

A Silence of Desire—*Markandaya*

Anybody's Spring—*Murray*

Is There a Christian Philosophy?—*Nedoncelle*

Flesh and Blood—*Palmer*

Home Is the Prisoner—*Potts*

The Unspeakable—*Ransome*

Friedrich Nietzsche: Fighter for Freedom—*Steiner*

Mortlake—*Taylor*

The Church and Sex—*Trevett*

Hall of Death—*Tyre*

A Long Row to Hoe—*Clark*

The Firmament of Time—*Eiseley*

Taps at Reveille—*Fitzgerald*

Angelique and the King—*Golon*

Black Saturday—*McKee*

The Secret of Dreams—*Meseguer*

Sacco-Vanzetti: The Murder and the Myth—*Montgomery*

Kruger: Genius and Swindler—*Shaplen*

The Earp Brothers of Tombstone—*Waters*

B. Because of immoral incidents which do not, however, invalidate the book as a whole:

The Incredible Charlie Carewe—*Astor*

Winter Solstice—*Brace*

The Double View—*Brossard*

The Silver Bacchanal—*Fulop-Miller*

Away from Home—*Jaffe*

Be not Angry—*Michelfelder*

The Luck of Ginger Coffey—*Moore*

The Proud Walk—*Moore*

By Antietam Creek—*Robertson*

Walk Egypt—*Williams*

The Hero Continues—*Windham*

The Inquisitors—*Andrzejewski*

Evvie—*Caspary*

The Fiercest Heart—*Cloete*

The Silver Hostage—*Gainham*

The Cadaver of Gideon Wyck—*Laing*

Heroic Love—*Loomis*

The Heckler—*McBain*

The Sands of Kalahiri—*Mulvihill*

The Savage Country—*O'Meara*

The Journey—*Osaragi*

The Ballad of Peckham Rye—*Spark*

The Mercenaries—*Westlake*

The Sun Is My Shadow—*Wilder*

The Private World of Cully Powers—*Bluestone*

The First Sip of Wine—*Pattison*

Doctor Panto Fogo—*Saunders*

Fontamara—*Silone*

Before You Go—*Weidman*

Lord Fancy—*White*

III. Permissible for the discriminating adult:

His Brother, the Bear—*Ansell*

The Peacock Eye—*Lusardi*

Born—*Schweitzer*

Some Other Time—*Alpert*

Captain Cat—*Holles*

A Sunset Touch—*Pearce*

IV. Not recommended to any reader:

The Last Temptation of Christ—*Kazantzakis*

The Seasons of Love—*Dormann*

Crusading for Kronk—*Price*

Has Anybody Seen My Father?—*Kinney*

LUCID INTERVALS

Summer Boarder: But why are those trees bending over so far?

Farmer: You would bend over too, Miss, if you were as full of green apples as those trees are.

Pete: What time shall I come over to the house, Mary?

Mary: Oh come after dinner.

Pete: Well, that's what I was coming after.

Dear Teacher: Kindly excuse Johnnie's absence yesterday, he fell in the mud. By doing the same you will greatly oblige his mother.

After carefully explaining the make-up of the calendar, the teacher asked the class: "Now tell me — what month has 28 days."

One youngster could see no difficulty. "They all have," she answered brightly.

Curt: I sure made a hit with the prettiest girl at the picnic. Every time I looked at her she was eating a hot dog and watching me.

Bert: Maybe you had the mustard.

"I believe you are thinner than the last time I saw you, Mrs. Smith. Are you taking treatments or dieting to lose weight?"

"Oh, no — I'm losing weight because of all the trouble I'm having with my new maid."

"Why don't you fire her?"

"I'm going to," replied Mrs. Smith, "just as soon as she worries me down to 130 pounds."



*Silas Clam lies on the floor—
He tried to slam a swinging door.*

"Wake up! Wake up!"

"Why? What's the trouble, nurse?"

"I forgot to give you these sleeping pills."

Customer: "How do you sell your Gorgonzola cheese?"

Clerk: "I sometimes wonder myself."

FILE 13

Nothing so much needs reforming as other people's habits.

Mark Twain

Final test of a gentleman: His respect for those who can be of no possible use to him.

An optimist is one who always sees the bright side of the other fellow's misfortunes.

How to Write a Letter to THE LIGUORIAN

YOUR letter to THE LIGUORIAN may fall into one of these three groups:

1. Letters about your subscription;
2. Letters giving a change of address;
3. Letters asking a question or presenting a problem to be answered by personal letter or in the columns of the magazine.

I. Letters about subscriptions

If you are sending in a *new subscription* please write clearly or print your name, address, city, zone and state. Indicate the length of time you wish your subscription to run: one, two or three years.

If you are *renewing your subscription*, please state plainly that it is a renewal and give us the expiration date as shown above the name stamped on your magazine or clip and send along your stamped address from an old issue of the magazine.

If you are *giving someone a gift subscription*, state clearly the name of the person who is to receive the gift, whether it is a new gift or a renewal (if you know); also give the correct address of the recipient together with city, postal zone and state. Give your own name and address. Tell us explicitly if you wish the gift to be anonymous or if you desire to have a gift card sent.

If you are sending a remittance for a subscription which has already begun and for which you have been billed, please state that fact.

If you inform us that you are not receiving your regular copy of THE LIGUORIAN, send a copy of your name

and address as stamped on your magazine.

If you are ordering the magazine in bulk for sale on pamphlet or magazine racks, give the name of the person or organization that is responsible for payment.

Address all such letters to
THE LIGUORIAN
Redemptorist Fathers
Liguori, Missouri

II. Change of address

Please give us advance notice of a change in your address and allow four weeks for the change to become effective. Send your new address with your old address. If possible clip your name and old address from a copy of your magazine.

III. Letters with questions or problems

If you have a question to ask of the editors, a personal problem to be answered by letter, or if you write a letter for the READERS RETORT department, please address your letter to

THE EDITORS
THE LIGUORIAN
Liguori, Missouri

PLEASE do not put money or a check in an envelope and send it to us without some indication of the purpose of the remittance. Tell us clearly whether the money is for a new subscription, or for a subscription for which you were billed, or for a renewal of your subscription.

Our gratitude will follow you into eternity!

Christmas Is Friendship

CHRISTMAS is the time for greeting one's friends, in person and through the mail. It is a time for family reunions and friendly gatherings. It is a time for exchanging gifts in a spirit of true, Christian friendship.

Help your friends celebrate Christmas in this Christian spirit by sending them the **LIGUORIAN** as a gift this year. It will bring them greater knowledge of Christ and many helps to better Christian living.

CHRISTMAS GIFT RATES

One subscription (1 year) \$2.00

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Add 25c for each subscription to Canada and foreign countries. Send as many as you wish. Include your own renewal.

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